Quod dicitur, Attamen si
xorem non peccasti & cæte-
ioribus per hyperbaton con-
a sunt, puta Bonum est homi-
e: attamen si du vxorem,
casti, &c. neque c coniun-
cum eo quod dicit Solutus
ore; ne quæras vxo : Atta-
duxeris vxorem non peccasti.
quidem, non recte consequi-
is hoc modo intellectus. Quid
nuenit ei qui iam duxerat &
est dicere, Attamen si duxeris
Nam hoc ijs aptatur qui non-
orem duxerunt. Deinde verò
n est peccatum, si is qui solutus
ore aliam ducat. Itaq; non po-
modo coniungi particula, sed si-
dictum est. Nam & paulò an-
Quòd si etiam separata fuerit ma-
nupta. Propter illa igitur quę di-
etiam præsens verbum, ne sibi
ia dicere videatur, per hyper
coniungendum est. Quod si de-

voluptatem. Propterea ait: I
afflictionem habebunt, qu
que voluptatem habere pos
quòd tempus adeo contractu
dissolutionem vrgeat. Iam
propinquauit regnum Christ
ceps ad eum migrare iube
tanquam non habeant.] Quo
potest vt sint tanquam non
In hoc quòd ipsis non obseq
stultas mundi concupiscent
quòd etiam cupit vt circa co
nem abstinentes sint. *Et q*
tanquam non plorent.] Ob
breuitatem, inquit, omnia
nullis in magna sunt cura,
ducere tanquàm non essent:
bere vxorem & gaudere ac
Quum enim in propinquo
quid opus est præsentibus cu
immorari? vel existimare es
gium aut omnino mundo vti?
tantur hoc mundo, tanquàm n
tur.] Abusum dicit minium

28 July 1711
This Sent me by the author
from Aberdean to Edr





ANTI-CHRIST
Pointed and painted out in his true Colours:

OR

The Pope of Rome, proven to bee that Man of Sinne, and Sonne of Perdition, fore-prophesied in Scripture.

By the clear witnessing of Roman Catholicks themselues; Who lived and died in the Communion of that Church.

For converting or convincing of anie Papist that is not wilfullie obdured.

DEUT. 32. 31.
Even our enemies themselves being Judges.

By WILLIAM GUILD, *Doctor of Divinitie, and Preacher of* GODS WORD.

Printed in *Aberdene*, by Iames Brown, 1655.

Printed in Athens, by Iames Brewell, 1672.

TO THE RIGHT HONORABLE AND RELIGIOUS, ALEXANDER, LORD FORBES OF PETSLEGO.

Right Honorable, & Noble Lord,

IN the tyme of so great defe-ction frō the Trueth to Popery, within this Kingdom; and especiallie in these northern parts of late. If ever there was a necessitie layd upon the Lords Servants, To giue Warning from the Watch-tower, as *Ezekiell*) spea- Ezek. 33. 3.

Iude 3. keth) and to blow the Trumpet, it is now: And, as the Apostle speaketh, *Earnestlie to contend for that* Act. 20. 29. *Faith which was once delivered to the Saincts:* Seing (as the Apostle *Paull*, in his tyme, did fore-warn the Elders of *Ephesus*,) *There are greevous* Thes. 2. 3. *Wolves, entred in amongst vs; not sparing the flock, as also of our own selves* mē *ar arisen speaking perverse things, to draw disciples after thē.* And more particularly seeing that man of sinne & son of perdition, of whō he speaketh, by his emissaries, with all subtilitie and sedulitie, is seeking to repare the breaches of that tottering Babell, which is near to her fall, by seeking *with all deceavableness of vnrighteousnesse*, (as the Apostle speaketh,) *in them that* Thes. 2. 10. *perish to seduce vnstable soules*: and such *who have not receaved the love of the Trueth, that they might bee saved, that therfore through strong delusion*

lasion they ſhould believe a lie. Yet, notwithſtanding, they ſhall not prevaile: For, howſoever, that Beaſt ſpoken of in the *Revelation*, (whom all agree to bee that foretold *Antichriſt*,) by his falſe reſembling of the horns of the Lamb, and pretending to bee CHRISTS Viear, hath before tymes deceaved the inhabitants of the earth: and made them drunk with the wine of Whooriſh Fornicatiō, (as *Hoſe* ſpeaketh,) *The ſpirit of whoredoms, cauſing them to erre.* Yet now his lying mouth ſpeaking lyke the Dragon, is ſo well known to all GODS People that are come out of Babell, and follow the Lamb, that as the Apoſtle ſpeaketh concerning the Goſpell, if it was hid, it was to them onlie that periſh: Even ſo it may bee ſayd in lyke manner; If in ſo clear a light of the Goſpell, this bee hid from anie blinded papiſt, that poperie is *Anti-*

Rev. 13. 11.

Hoſea 4. 12.

christianisme, and the *Pope* that foretold *Antichrist*, it is onlie to these who wilfullie continuing in their errour, appearinglie GOD hath destinated to destruction: and agaynst whom that sad threatning is denounced, (*Rev.* 14. 10.) that they shall drink of the wine of the wrath of GOD; which is powred out without mixture into the Cup of His indignation, &c.

Seeing, therefore, of al Contraversies between the *Papists* and Us, this is the chieffest; & of such consequence: That if we prove the *Pope* to bee *Antichrist*; Then all *Poperie* is overthrown, and all other Contraversies between them and us, easilie decyded. The *Pope* & his infallibilie, beeing the *Diana of Ephesus*, ther *Atlas*, and *Idoll Dagon*, this Pillar of whose house being pulled down, the whole Fabrick, or Superstructure thereof falleth, as it did in

1. Sam. 5. 4.

Sampsons

Sampſons tyme: For, then it will follow, that all *Papiſts* are limmes of *Antichriſt*; and all *Popiſh doctrines* are *Antichriſtian errors*, oppoſite to the Trueth of CHRIST, and the Goſpell. Therefore, for convincing the obſtinate *Papiſt*, and converting the tractable. As alſo for eſtabliſhing the wavering; and confirming ſuch as are rooted in the Trueth. I have taken pains, beſyde clear Teſtimonies of Scripture, adduced heretofore, by manie worthie Servants of CHRIST, to prove the Point, in this ſhort Treatiſe, by taking another courſe to my knowledge, not taken hitherto by anie. That is, to evidence by the witneſſing of *Roman catholicks* themſelves, who lived and died in the Communion of that Church. That the *Pope* is *Antichriſt*, and *that man of ſinne*, and *ſonne of perdition*, fore-prophecied, by the Apoſtles, 2. *Theſſal.* 2. 3.

Judge 16. 29.

And, that *Beeſt* ſpoken of by *Iohn*, *Rev.* 13. 11. *Whom the* LORD *ſhall conſume with the Spirit of His Mouth, & aboliſh by the Brightnes of His Comming.* That ſo, (as is ſayd, *Deut.* 32. 31.) *Even our enemies being judges* and as it was ſayd to the wicked ſervant, *Luke* 19 22. *Ex ore tuo*, &c. Even ſo, out of the mouths of *Romaniſts* themſelves, the Trueth hereby may bee eſtabliſhed, and themſelves convinced.

Which pains that I have taken in this point, I have dedicated, to Your LORDSHIP, beſyde other Motives and Relation; Becauſe of Your LORDSHIPS Known Religious Diſpoſition & Love to the Trueth: The want whereof, is aſſigned by the Apoſtle, to bee the cauſe of that deluſion of manie now adayes, and of their *Apoſtaſie* from the Trueth: And which I may ſay is one of the greateſt Evidences of GODS Love

to You, and of the standing of Your Noble Familie; while as manie others ar lyke *Ionahs* gourd fading and falling; Because of the want of that Love to the Trueth, and contempt of the Gospell: That is lyke that worm which was at the root thereof. In which Love of GOD, & His Trueth, and in joyning a Gospel lyfe, with a Gospell light; as Your Lordship groweth in years; that the LORD may lykewyse (as the Prophet speaketh,) *Bee lyke Dew to You; and make You to grow in Grace as the Lillie: And, to spreade Your Roots in the stabilitie thereof, lyke the Trees of Lebanon*; shall bee ever the heartie Wish and Prayer, of *Hoseæ 14 5.*

Your Lordships humble
Servant in CHRIST,

WILLIAM GUILD.

TO THE READER.

Christian & courteous Reader,

MArvell not, that after so manie Worthies in CHRISTS Church, who have so largelie written of this Subject; That I should need anie more to put Pen to Paper in this particular. For, that which hath moved mee, is not onlie that these spoken of, have written partlie in Latin not understood by all, & obvious to few. And, others that have written in English, have so copiouslie inlarged themselves by discourse therein; and are lykewyse rare here, and in the hands of few. But, lykewyse my speciall Motive hath bene the dayly increase of Poperie almost, and the spreading it selfe everiewhere: Partlie, through these unhappie

vnhappie differences in CHRISTS Church of late, within the three Kingdoms: And, partlie, through the seditie of the masked Iesuites and Seminarie Priests, who numerouslie now swarm everywher, upon the presumptiõ of inpunitie, and lyke the Phareſees of old, do make Proſelytes to themſelves, in all parts. Which with griefe (I am ſure) ſhould zealouſlie affect everie ſound Profeſſor. But, chieflie, Paſtors, and ſuch as have bene called to the holie Miniſterie, to give Warning from the Watch Tower: And, contend for the Faith once delyvered to the Saints: Againſt ſuch diſguyſed wolves; comming in ſheeps cloathing, to devour CHRISTS Flock. And, in particular, to diſcover that Antichriſt: And, let GODS People ſee who hee is: And, that theſe are his Emiſſaries, who ſeek ſo to ſeduce them. For, whoſe detection lykewyſe, I have taken a courſe to my

knowledge) not formerlie taken by anie: Both in respect of brevitie, and more easie perusall. As, lykewyse, for proving the Point, and everie particular thereof, by vndenyble Testimonies, Writs, and Witnessing, of Romanists theselves. Whereby is evidenced to anie not Prejudged, or Wilfullie Obdured, and Obstinate; that the Pope is that grand, Antichrist foreprophesied in Scripture: And, dare give a Defyance to anie Priest or Papist, to instance anie other who-so-ever, to whom the whole Propheeies; and Properties, set down in Scripture, and in this subsequent Treatise, being collectivelie, and joyntlie taken; & assented by the Romanists themselves, doeth clearlie agree. Except onlie to the Pope. By which this being proven that hee is that Antichrist; It consequentlie followeth, That Popish doctrine, is Antichristianisme. And,

that these who embrace the same, are Followers of Antichrist, *and Drinks of that golden Cup, that is in the hand of that mysticall Whoore, full of Abhominations & Filthinesse of her Fornication: And, except they repent, and* come out of Babell, as they are partakers of her sinnes: So they shall bee partakets of her plagues. *And, one day, as is threatned,* Revel. 14. 10. They shall drink of the wine of the Wrath of GOD; Which is powred out without mixture, into the Cup of His Indignation. *Which I pray GOD, That everie one that is a Christian, may avoyd, and eschew.*

A TABLE,
Of the Contents of this Book.

CHAP.

1. THe Introduction *to this* Treatise, *concerning* Antichrist.
2. *That* Antichrist *is not one individual person, but a continued succession of manie.*
3. *What manner of person* Antichrist *is, and how hee is described by* Paull, 2. Thessalon. 2.3. *& proved to bee the* Pope.
4. *How* Antichrist *is described by* Iohn, Revel. 9.
5. *How* Antichrist *is described by* Iohn, Revel. 13. 11.

of Anti-

6. *How* Antichrist *is described by* Iohn, Revel. 17. 11. 12. *&c. And, by all these places, proving the* Pope *to bee that* Antichrist.

7. *Where* Antichrist *is to bee found; or* his place *in generall*, 2. Thess. 2. 4.

8. Antichrists Seat, *or* his Place, *in particular, proved to bee* Rome, Revel. 17. 9.

9. *Of the tyme when* Antichrist *should come, and bee revealed*, 2. Thess. 2. 7. 8.

10. *Of the marks, wherby to know* Antichrist. *And*, 1. *Of* his *exorbitant and matchlesse pryde: In exalting* himselfe, *above all that is called god*, 2. Thess. 2. 4.

11. *Of* Antichrists *sitting in the Temple of god, as God: Showing him selfe, that hee is god*, 2. Thess. 2. 4. *And, of his names of Blaspemie.* Revel. 17. 3.

12. *Of the* Popes *not onlie equalling himselfe with God: But also exalting himselfe above God. Which is the hight of*

Antichriſtian *pryde, and matchleſſe impietie.*

13. *Of* Antichriſts, *or the* Popes *Idolatrie, and Spirituall whoredome,* Rev. 17. 6.

14. *Of* Antichriſts, *or the* Popes *Bloodie Crueltie,* Revel. 17. 6.

15. *Of* Antichriſts, *or the* Popes *Spirituall Merchandize, or Simonie,* Rev. 18. 13.

16. *Of* Antichriſts, *or the* Popes *Lawleſſe and moſt wicked lyfe,* 2. Theſſ. 2. 3.

17. *Of* Antichriſts, *or the* Popes *and his Clergie, their feigned miracles, and lying wonders.* 2. Theſſ. 2. 9.

18. *Of the finall deſtruction of* Antichriſt; *and ruine of that* Papall Sea, Revel. 18. 2. *and* 2. Theſſ. 2. 8.

ANTI-CHRIST

Pointed & painted out in his true Colours.

OR

The Pope of Rome, proven to bee that Antichrist by the witnessing of Romanists themselves.

CHAP. I.

The Introduction to this Treatise, concerning Antichrist.

THE two greatest mistakings in the world, & of greatest concernment, are the first of the obstinate *Jew*; the other, of the misled *Christian*. The one concerning the true MESSIAH *CHRIST*: The other, concerning his opposit Antichrist

Antichrist, clear Prophecies of the *Old Testament*, so plainlie pointing out the one; That it is a wonder, how the blynd *Iew* long ago should not have known CHRIST: And, no lesse playn prædictions, & places of the *New Testament*, to the lyk painting out the other: That it is no lesse wonder, that seduced *Christians* so long, should not know who is that *Antichrist*. But, the lyke cause of such misteking by both; Is, while the incredulous *Iew*, looked for a *worldlie temporall Monarch* to come: Hee stood amongst the midst of them, who was the true SAVIOUR OF SOULES CHRIST, foretold by the Prophets: Even so while the seduced *Christian* looketh for an individuall *Antichrist*, as yet onlie to come, of such a conceated *Tribe*, *Nation*, and [illegible] theis *Impostor* teach them: In the meam tyme lykewyse, hee sitteth amongst the midst of them, as in the Temple of God; who is the *Deceiver* of Souls *Antichrist*, foretold by the Apostles. So that the diversion of the eye from the right object; and not remarking what is present, to gaze ydlelie after a misconceated future, hath bene

bene *Satans* policie, to make the *Saviour* of mankynd, unknown to the incredulous *Iew*; and is now the same to make that ABADDON, and *Destroyer* of Souls, unknown in lyke manner to the misled *Christian*.

But, will wee trace the footsteps of a revealed *Way*, and the *Words* of that *Evangelicall Prophecie*; Forbidden to bee sealed up; but given to bee shown unto GODS Servants: And, whereof both sanctified Hearers and Readers, are pronounced *Blessed*; wee shall clearlie see *him*, to bee that *Roman Antichrist*: Pretending, notwithstanding, to bee Christs *Vicar* on earth: And, therefore, to bee horned, lyke the LAMB: But, if wee look to *his mouth*, or *doctrine*, wee shall fynd *him* to bee *his* main oppositt; and, to speak lyke the *Dragon*. *Rev.* 22. 10.

Seing, then, that notwithstanding of the fals resemblance of the Lambs horns the blasphemous mouth of the *Dragons Vicar*, (rather than CHRISTS,) is so well known: And, that the retreat from mysticall *Babylon*, to holie IERUSALEM doth so clearlie sound. Seing, also, that, that whore and mother of whoredoms,

is so clearlie discovered, is greatlie also deserted. And, at last, destroyed shall bee: And, as is sayd, REVEL. 16. 12. *The waters of the great River Euphrates, is so much dryed up; upon which the Whore sitteth; which are Peoples, and Multitudes, and Nations, and Tongues.* And, that (as the Prophet speaketh,) *The tyme of Babell's Threshing, is come: And yet a little while; and the tyme of her harvest shall come, when the LORD shall bring her down so, that her dust shall bee scraped from her: And, shee shall bee made lyke the top of a bare rock.* My earnest with, therefore, shall bee, That none bee so desperatelie mad, as to bee lyke *Lots* sonnes in law; Nor to go out of *Sodom*, (as shee is spirituallie called,) till by fyre and brimstone they bee consumed; nor, to abyde in *Babell*, after the call of evocation, to bee *partakers of her sinnes, till they receave of her plagues.* But, as the wyse men followed the starre, till they found out CHRIST; that they might adore HIM. So that they being spirituallie wyse, may, in lyke manner, follow the starre of GODS revealed light: Whereby they may fynd out *Antichrist*: That so they may avoyd

Rev. 17. 15.

Jerem. 51 33.

Rev. 11. 8

avoyd and abhorre *him*. By which (GOD willing,) they shall see both who *hee* is, and where *hee* is. Next, whence *hee* came, and when *hee* came. And, last, what are *his* marks, and whither *hee* goeth.

CHAP. II.

That Antichrist *is not one onlie individuall person, but a continued succession of manie.*

FIrst, then, wee are to consider, that the name *Antichrist*, as it is generallie, or more largelie taken; signifieth all that are anie wyse enemies to CHRIST, or the Trueth, as wee see it taken, 1. *Joh.* 2. 18. But, as it is taken more properlie and peculiarlie, or by way of eminecy, it signifieth *that man of sinne, and sonne of perdition*: of whom the Apostle speaketh, 2. *Thess.* 2. 3. Whom *John*, also, *Revel.* 9. 11. calleth *that King*, or *Monarch over these Locusts*, *that came forth out of the*

smoak of the bottomlesse pit; And, *Revel.* 13. 11. *That Beast that arose out of the earth; horned lyke the Lamb: But speaking lyke the Dragon*. And, whome all agree to be that *Grand* & fore-prophecied *Antichrist*. And, whom wee take not to bee anie one onlie individuall person; but a continued succession of manie. So that, when wee say, That the *Pope* is *Antichrist*. Wee mean not individuallie; this or that *Pope* onlie: But, collectivelie, that the whole succession from *Boniface* the third downwards is such: who about the year 607. obtayned from the Emperour *Phocas*; that *Antichristian* Title, (as *Gregorie* calleth it,) Of *Universall Bishop*; or, *Head of the Church*. Which none of his Predecessours ever assumed. And, of whome the same *Gregorie* foretold, saying; *The king of Pryde, is at hand*, (meaning *Antichrist*;) and, *which is fearfull scarce to bee spoken*, (sayeth hee;) *an armie of priests, is prepared for him*. So that here wee have who are the Locusts, of whom *John* speaketh; and, who is their king over them, who is called ABADDON; and, who by a *Popes* own declaration

Greg. l. 4. indict. ep. 38.

ration is, to bee a *Prince of Prieſts*; as the *Pope* is ſtyled.

And, ſeing this is a Principle; That the *Pope* can not erre: Eſpeciallie, ſuch a *Pope*, as *Gregorie the Great*, ſpeaking definitivelie. Then, they muſt confeſſe, that *Antichriſt* is come a thouſand years ago. And, being *a Prince of Prieſts*: conſequentlie, is a perſon *Eccleſiaſticall*. Neither *is it vnuſuall in Scripture*, (ſayeth their *Ieſuit Ribera*,) *that by one many ſylyke; and of the ſame incorporation, are ſignified*. Which hee proveth out of *Matth.* 22. 11. Where by one man, manie are ſignified: and, out of *Daniell*, 7. and the Angels interpretatiō of the Ramme that hee ſaw having horns. Which Ramme, (ſayeth the Angell, is the king of the *Medes* & *Perſians*: *Quibus verbis*, (ſayeth the *Ieſuit*,) *vt recte Hieronymus expoſuit, non hic aut ille Rex deſignatur; ſed omnes reges Medorum atque Perſarum ſibi ordine ſuccedentes, & quaſi vnum corpus efficientes*: That is, by which words, as *Ierom* rightlie expoundeth, is deſigned; not this or that king: but, all the kings of the *Medes* and *Perſians*; ſucceeding each one to another, in Order: And,

Ribera, in Apoc. 17. verſ. 10.

making all up one bodie. Therefore, also, sayeth *Aquinas*, accordinglie, that *Antichrist* is the whole bodie of such: And, not one man, so, also, speaketh the ordinar *glosse*, and *Cardinall Hugo*; calling *Antichrist* the *Universe*, or whole succession of such. Yea, the *Papists* themselves, when they say, That the *Pope* is the *Vicar* of CHRIST, and head of the Church. They mean not anie one *Pope* onlie: But, the whole succession of such, which they deryve from PETER.

Aquin. in Apoc.

Thus having shown, that *Antichrist* is not one onlie individuall person: but, a succession of manie. Wee come next, to consider, how *hee* is in holie Scripture descrybed. And, before wee anie furder proceed, wee are to frame this irrefragable Argument, and playn Demonstration, thus:

Unto whom the Prophecies of holie Scripture, descrybing *Antichrist*, doe sole, and onlie agree, *hee* is that *Grand Antichrist*, foretold in the Scriptures. But, unto the *Pope* of *Rome*, the Prophecies of the holie Scripture, descrybing *Antichrist*, do sole and onlie agree.

Therefore, it followeth; That the

Pope

Pope of *Rome*, is that *Grand Antichrist*, foretold in the Scriptures. The *Major* is undenyable, all the Controverſie, therfore, is onlie in the probation of the *Minor*: which I ſhall (GOD willing) labour, to prove, by the *Induction*, of the Prophecies themſelves: and, their *Application*, all of them, to the *Pope*. And, that being taken collectivelie or joyntlie, they are applyable to none elſe, but to *him*.

CHAP. III.

What manner of perſon Antichriſt *is: and, how hee is deſcribed by* Paul, 2. Theſſalon. 2.3. *and proved to bee the* Pope.

FIrſt then; The Apoſtle *Paull* deſcryveth *him*, that *hee* ſhall bee the head of *a falling away*, or *Apoſtaſie*, from the Fayth. For, ſo *Bellarmin* himſelfe ſpeaketh, ſaying: *By this falling away, moſt rightlie, may Antichriſt be underſtood: For, he ſhall bee ſo poſtremũ.* *Bell. l. 3. de Pont. c. 5. ad*

hee so an Apostate, that hee may bee called Apostasie himselfe Whence it followeth, That *hee* shall not bee (as the *Papists* fancie) an *Obstinate Iew*; who never professed the *Christian Fayth*. And, therefore, can not bee sayd, to have made *Apostasie* from the Trueth thereof: But, an *Apostate christian*: Who still retayning the Christian name, shall notwithstanding make defection frō the Trueth of Christian doctrine. Therefore, sayeth *Augustine*, upon his resemblance of the hornes of the LAMB; *Sub Nomine Christiano agnum præfert, vt draconis venena latenter infundat*: That is, Vnder the Christian name, *hee* resembleth the LAMB, (sayth he,) that the more secretlie *hee* may powre in the poison of the dragon. And, agayn, in the same place; *Hee would not counterfit the lykenesse of the Lamb*, (sayeth hee,) *if hee did openlie speake agaynst him: But, doeth counterfit Christianitie: That the more craftilie hee may deceave the simple*. So, lykewyse, speaketh *Origen*, on *Matth.* 11. 27. and others.

Aug. him. 11. in Apoc.

And, to make us the more clearly to know this *Apostasie*, whereof the Apostle speak

ſpeaketh, hee inſtanceth two doctrines thereof, which hee calleth *the doctrines of devils*. Which the *Pope*, and his adherents doe teach: Thereby ſhowing that of him hee meaneth this Apoſtaſie: To wit, *the forbidding of marriage*: which under the name of *uncleannesſe*, (contrarie to GODS Word, calling it the Bed undefyled,) hee forbiddeth to the Cleargie: And, *commanding, to abſtaine from meates*, at certayn forbidden tymes as unlawfull, and for conſcience ſake. Which in the contrarie, according to Chriſtian libertie, *GOD hath created*, (ſayeth the Scripture,) *to bee receaved with thanks giving*.

1. *Tim.* 4. 1. 3.

Diſt. 82. 9. *propoſuit.*

Where, lykewyſe, it is to bee noted, That to ſhow his deep deſſembling, in oppoſing the Trueth of CHRIST, under the Chriſtian name, it is ſayd; *that hee ſhall ſpeake lies in hypocriſie*. And, therefore, getteth *Judas* ſtyle, being called *the ſonne of perdition*: To ſhow us, that as *Judas*, was the chiefe ring-leader of thoſe who came againſt CHRIST. Yet, profeſſing him ſelfe a Diſciple of His; and ſaluting Him, Maſter, with a kiſſe. So is *Antichriſt*, the chiefe ring-

1. *Tim.* 4. 2. 2. *Theſſ.* 2. 3.

leader of these that are against Christs Trueth: Yet, professing him selfe a chiefe Disciple: Yea, CHRISTS owne Vicar. Therefore: doeth their own famous Florentine: And, so much extolled *Petrarcha*, say: *what other is done continuallie there, (to wit, at Rome,) by these enemies of CHRIST, and the Pharisees of our times (*say he*) but like Judas & the Roman Souldiers, whilst they would seeme to worship Him, they sell Him, they crowne him with thornes, they spit on Him, they mocke Him, they pearce Him, and of new they crucifie Him.*

Petrarcha epist. 18. Lib. 1. epistol. rerum senilium epist. Amico cui titulus, calamitatem urbis Romæ describit.

Next it is to be observed frō this same title common with *Judas* which is given also to him, that he shal not only be a professor of the Christian name in hypocrisie & by dissembling of unrighteousnes, but likewise (*lyke Judas*) hee shall be a Preacher therof. Therefore sayth *Hilarie, Sub occasione falsæ pietatis & specie evangelicæ prædicationis, Christo contrarius erit, ut Dominus noster Iesus Christus denegetur cum prædicari creditur*, That is under the show of pietie and preaching of the Gospell, he shal be contrarie to Christ, so that even then our Lord Iesus Christ

Hilar cōtra Auxentium.

shall

ſhall be denyed, when it is beleeved that hee is preached. Therefore *Rev.* 9. Hee is called a fallen ſtarre, whereupon ſayth the Ieſuit *Ribera*, *Ex quo perſpicitur prædicatorem aliquem magnum ſignificari*, that is, whereby is evident that ſome great or eminent preacher is underſtood (ſays hee) *Ribera in Apoc.* 9.

CHAP. IV.

How Antichriſt is deſcribed by the Apoſtle Iohn, Revel. 9.

THe Apoſtle Iohn doth likwiſe diſcribe Antichriſt, REVEL. 9. to be a *Starre*, and what is meaned by ſtarres in the Revelation the firſt Chapter tells *Revel.* 1. 16. To wit, Biſhops & paſtors of the Church, as the Ieſuit *Ribera* upō that place acknowledgeth, and who is meaned by this Starre, ALFONSUS declareth ſaying, *prima nota Epiſcopus*, or an eminent Biſhop. 2. He is called a fallen ſtarr like *Lucifer*, therefore ſayth their *Lyra*, *Epiſcopus malus eſt, qui ſtella dicitur ratione officij*. That is, he who is called this ſtarre.

Is a

Is a wicked Biſhop, ſo called a ſtarre by reaſon of his office. 3. Hee is ſaid to bee a fallen ſtarre from heaven to earth, that is, 1. From the puritie of heavenlie doctrine to that which ſavours onely of the earth, or humane invention & traditions, whereupon moſt points of of poperie ar grounded. 2. From a holy and heavenly diſpoſition and ſeeking things above, to an earthlie diſpoſition affecting earthlie things, as riches, preferment, and Monarchik power & Iuriſdiction, &c. Concerning which defection of the Roman Church, and the head thereof. *Platina*, the Pope's own Secretarie, in the lyfe of *Marcellinus* giveth this Teſtimonie, ſaying, *Our Vices are come to that hight, that ſcarce there is anie place, left of obtaining Mercie at* GODS *Hands: For, how great is the Avarice of Prieſts, (ſayeth hee?) And, of theſe who are in higheſt place,* (meaning the Pope.) *What Luſt? What Pomp, and Pryd? What Idleneſſe, and Ignorance of themſelves, and, of* TRUE CHRISTIAN DOCTRINE? *How little Religion? And, the little, that is rather Hypocriſie, then true?* 3. By falling away from the Heaven, to the earth:

is under

is understood. His falling away from the true Church; (Which because of her heavenlie disposition, is so called in the *Revelation*, in opposition to the earthlie sort: Called therefore the earth; (as their *Carthusian* expoundeth.) So that, tho hee pretend to bee chiefe Pastor, and Head of the true Church, Hee is not so much as a true Member thereof: But, an Adversatie, and an Ennemie thereto. Therefore, sayd *Eberhardus*, Archbishop of *Salisburg* of the Pope at an Imperiall dyat at *Reinsburg*, ANNO 1246. (as *Aventin* reporteth;) *Sub Pontificis maximi titulo & Pastoris pelle, lupum sævissimum, (nisi cæci sumus,) sentimus.* That is, Under the Tytle of Pope, or Chiefe Bishop; as under the Skin of a Shepheard, wee feele (except wee be blynd) a most cruell Wolffe. As, also, so speaketh that noble PETRARCH; *Video enim non modo CHRISTI adversarium; Sed quod est gravius, sub CHRISTI vexillo rebellantem CHRISTO, militantem Satanæ & CHRISTI Sanguine tumidum.* That is, Thou seest not onlie CHRISTS Adversatie, (meaning, the Pope,) but, which is more

Aventi. l. 7. annal. Bojorum. p. 547.

Petrarch. epist. cui titulus calamitatem urbis Romanæ deplorat. p. 803.

grievous to see, That under the Banner of Christian Profession, hee rebelleth against CHRIST, fighteth for Satan; and is drunk with the blood of CHRISTians. (To wit, in His Members.)

Next: Whereas hee claymeth, (as PETER's Successour) to have committed to him the keyes of the Kingdom of Heaven; the Apostle here showeth him That in is the key of the bottomlesse pit, that is given to him, *quia ei permissum est* (saith he in his own Lyrik,) *ab ea uti ad suæ Episcopatus*. That is, Because it is permitted unto Him, to abuse Episcopall Authoritie, or power. Which by the keyes is understood, in opening, or shutting, damning, or saving. Which power over the bottomlesse pit, who is hee that claymeth it so much, as the Pope? In throwing down to Hell, by his Thunderbolts of Excommunication, whom hee liketh: and releasing Soules, out of his Hellish Purgatorie, whom hee professeth. So, that as hee changeth his Station, and falleth from Heaven: So, hee loseth the keyes of the Kingdom of Heaven: And, as hee becommeth the Angell

C

Angell of the Bottomlesse Pit; so suteablie he getteth the key thereof. And, from a Starre, which abefore, (while hee stood in his first Station: as the Primitive Bishops of *Rome*:) being now fallen by *Apostasie*, from the True Fayth, (as the Apostle speaketh:) Hee becommeth a Broacher of Darknesse: and, bringeth in both *Errour* and *Ignorance*, on the face of the Visible Church, as the *Popish* ordinarie glosse, and the Iesuit *Ribera* expounndeth. And, therfore, is sayd to open the Bottomlesse Pit; which before by the preaching of the Gospell, in power & puritie was shut, (as it were,) *Ignorance* and *Errour* being thereby suppresst. Out of which first proceedeth smoak: and out of the smoak, Locusts. Over whom hee becommeth a Soveraign Head and Monarch. And, therefore, (*Vers.* 11.) is called their king *Abaddon*, & *Apollyon*: To show therby That first *Ignorance* and *Errour*, should bee brought in by him, in place of *Knowledge* and *Trueth*. And, next; That *Ignorance* and *Errour*, bred and brought forth the swarms of Locusts. Which *Beda* calleth *the disciples of Antichrist*: and, *Lyra*, eius

Vers. 11.

1. *Tim.* 4.

Gloss. ord. in Rev. 9. 2. & *Ribera.*

eius Sacerdotes & Ministros. That is, His Priests under him and ministers: Following Pope *Gregorie* the first herein: Who declaring the Tytle of *Universall Bishop*, to be *Antichristia*, propheticallie speaketh of his Successour, *Boniface* the third: who assumed that Tytle, saying, *The king of Pryde, is at hand: And, which is fearfull to be spoken: An armie of Priests is prepared for him.* The diverse Orders of whom; and, of the *Popish Clergie*, are here compared to Locusts: 1. Because of their swarming multitude. For which cause, the huge armie of the *Midianites*, who infested *Israell*, are compared to them, *Iudge* 7. 12. 2. Because of their devouring and eating up of everie Herb, Fruits of Trees: and everie green thing, as wee see in that Plague of *Egypt*, *Exod.* 10. 15. As the *Romish Clergie*, in lyke manner, have inhanced to themselves, the best places & things in everie land, where they did warme. 3. They are verie busie still busing and leaping, from place to place: Even as *Seminarie priests* in lyke manner and *Iesuits* do, to advance and advantage themselves, and their *Religion*. And, lyke

Greg. l. 4. indict. ep. 38.

the

the old *Pharisees*, to make men their *Proselytes*, the children of the *Devill*, seven tymes more than themselves. 4. As Locusts do most harm by their mouths: So do these Locusts by their false doctrine. 5. It is said also, That power was given to these Locusts, as the power of Scorpions. Therefore, *Vers.* 10, It is sayd, That they have tayles lyke Scorpions: and, their sting is in their tayle, whereby they hurt. By which tayles, are meant *False doctrines*: as wee see expounded *Isai.* 9. 15. Which are venemous, and infect poore soules. Therefore, sayeth their own Iesuit *Ribera*, *Vulnera fava & venenata infligunt*. That is, They sting with cruell, and venemous stinging. 6. And this also, they doe, (sayeth hee,) *Furtim & latenter*. That is, Slyghlie, and unperceaveablie, (as the Apostle speaketh,) By deceaveablenesse of unrighteousnesse. And, in a mysterie, lyke the envyous man, who did sow the Tares in the night. 7. Their stinging is not at first soe hurtfull: Because the same is in a sort pleasant: But, is found to bee thereafter paynfull, and deadlie: Even, so, is *Popish doctrine*, in death especiallie,

Ribera, in Apoc. 9. 3

ciallie, filling the hearts then of poore soules with doubtinges, scrouples of conscience, and feare of *Purgatorie*, and the like: Which maketh them to bee fled therefrom, to bequeath such large Legacies for *Soule-Masses* and *Dirges*, &c. 8. The shape of these Locusts, are layd, To bee lyke horses, prepared unto battell, denoteing their forward, fearce, and furious oppositions, by all bloodie Plots, and Practises against the Truth: as the poor *Waldenses* found the Massacre of *Paris* can witnesse, and the intended *Invincible Spanish Armado*, in 88. and *English Powder-treason*, in 1605. 9. They had upon their heads, as it were, crownes; which their own *Lyra* expoundeth, To bee *Tonsura clericalis, propter quam, (sayes he,) habent maiorem honorem ab extraneis*. That is, Their shaven crowne, for the which men have them in an honourable respect. And whereby is signified, (sayeth their RABANUS MAURUS, and DURANDI in his *Rationale divinorum*,) That they are not onlie *Priests*, but *Kings*, and have a *Royall Priesthood*. 10. Their faces, were as the faces of men: Showing their

Rabanus Maurus, in institutione clericis. lib. 1. cap. 3.

their faire Pretences, and courteous humane carriage: *Through covetousnesse,* (as PETER speaketh,) *With feigned words making merchandize of soules.* And, 2. Pet. 2. 3.
therefore, also, are sayd, To have haire, lyke womens haire: Signifying thereby, their alluring wayes; to draw men, to their spirituall whoredomes and sensuall religion. Therefore, sayeth their own Iesuit, *Ribera, Capilli ergo mulierum significant, non solum, eos homines esse simulatores esse, sed etiam blandities, malis-bribus similes adhibituros:* That is: Therefore, their womens haire signifieth not only, that they shal counterfect humanitie, But also, shall use alluring formes, like the inticings of women. Also, But with-al it is said, that their teeth that are hid under their, are as the teeth of Lyons. Signifying thereby either their crueltie against all their opposers as their own Lyra expounded, or their making a pray of such as they obtaine by their simulate humanitie & allurements, as experience hath taught of the Romish Clergie, and Iesuiticall sort especially: and as the Apostle foreprophecyed of such, who under pretence of long prayers should de-

voure Widowes houses. 12. It is sayd of them that they had as it were Breastplates of yron. Whereby (*Sayero Beda*) is understood, *Obdurata contra veritatem præcordia*; that is their obdured hearts against the Truth, or as *Andreas Cæsariensis* expoundeth, *Quæ obstinatam nequam duritiæ*, that is, which denotate their obstinate induration, so that wee needs not to think it strange although in so cleare convincing light we see them obdured in their errors. 13. They are said to have wings, signifying thereby not onely their lodality, like the old Pharisees compassing sea & land to make Proselits to themselves: But likewise their exalting and lifting up of themselves above all others, as being the Spirituall estate, and exeeming themselves from & above all Civill Jurisdiction. And last, for as said that they have a K I N G over them, to show that the government under which they live, is Monarchicall, which *Bellarmine* proveth the papall to bee, and if we would know from a Cardinals mouth who is this K I N G, *Hugo Cardinalis* tellech us that he is *Antichrist*, whose name is set down both in hebrew and

and greeke to be a deſtroyer, to ſhowe that the LORD would have him to bee knowne to be ſo, both to Iew & Gentile, that they may the better avoid him, and his craftie ſeduction; as our SAVIOURS Name is likewiſe ſet down in both theſe languages, to ſhow that Hee is a Common SAVIOUR to be embraced both by Iew and Gentile. And that this forenamed king of theſe Locuſts, is His maine oppoſite, [illegible] is called a deſtroyer (as the true KING of His Church is called a SAVIOUR.) 1. Becauſe by his errors and Idolatrie he ſeeketh to deſtroy the Fayth, from which he hath made an apoſtacie, and the true Worſhip of GOD. 2. Becauſe thereby he is alſo a deſtroyer of ſoules. 3. Becauſe by his bloodie perſecution hee deſtroyeth the bodies of true Profeſſours by fire and ſword, as we ſee foreprophecyed of him. *Revel.* 11. 7. and therefore is ſaid to bee *Drunk with the blood of the Saints.* REVEL. 17. 6. And 4. He deſtroyeth and devoureth up mens goods, by his pardons, indulgencies, ſoule-maſſes, and making all things ſellable at Rome, as *Æneas Sylvius*, afterward Pope *Pius* 2. teſtifieth, ſaying, *There is no-*

Æn. Syl. Epiſt. Johanni Perigallo.

is nothing which the Court of Rome giveth without money. For the verie imposition of hands: and the gifts of the Holie Ghost are sold, neyther is the remission of sinnes bestowed upon any without Money. As also Carmelite Frier *Mantuan* sayeth.

Bap. Mantuan de calam. temp.

Templa, sacerdotes, altaria, sacra, coronæ,
Ignis, thura, preces, cælo est venale, deus q;

Now how agreeable are all the former to the Pope and his clergie wee haue shewne, and let any papist that breathes, showe the same can be so applyable to any other whom they call heretickes, and that they acknowledge or haue any one universallie over them: as king, and exercising Ecclesiasticall Monarchicall govenement.

CHAP. V.

How Antichrist is discryved by Iohn, Revel. 13. 11.

FIrst for our better information herein, *Antichrist* his first originall, or manner of rising, whence and how is set

is set down to wit, as *Revel.* 13. 1. The first beast there described (whereby the old Romain Empire is signifyed) is sayd to haue come out of the sea: that is, to haue risen to it greatnes by tumultuous warres, like stormie surges and waues of the sea, and by Martiall atchievments. So the second beast, designing *Antichrist* by cõsent of all Interpreters & described *verse* 11. Is said to arise out of the earth, because 1. As the Iesuit *Ribera* expounded, he shall arise from a verie small beginning to a great hight, as these things that from small seeds arise and grow out of the earth to be tall trees, which their own *Franciscus Duarenus* telleth us was the way of the Popes arising from *Episcopi unius urbis*, to be *Episcopi totius Orbis*, or Universall Bishop of the whole Church. 2. Hee is said to arise out of the earth, to show that as things that arise out of the earth, do rise and grow up unperceiveablie; *ita vt crescere non crescere videantur*, so should *Antichrist* arise piece and piece, working in a mysterie and by deceiveablenes of unrighteousnes, which beganne in the seeds thereof in the Apostles tymes (as they declare and we may see

Duarenus de Sacris ecclesiæ ministeriis.

1. *Tim.* 4. 3.

ſee Col. 0ſ. 12.) And as the tares which the envyous man did ſow in the night tyme whill the ſervants were aſleepe, did grow up to a good degree before they were eſpyed, ſo did *Antichriſt* before hee was revealed and thereafter oppoſed. 3. This beaſt did ariſe out of the earth, as being hatched out of earthlie avarice & ambition, as *Gregorie* ſpeaketh of *Antichriſt*, calling him therefore, *The King of Pryde, who by uſurping the title of Univerſall Biſhop would exalt Himſelf like Lucifer above all his fellow Angels*, and who ariſeth out of the earth (ſayeth their own Carthuſian) that is (ſayeth hee) *Ex rerum terrenarum copia*, out of the abundance of earthlie riches, wherewith that mysticall Whoore is ſo puft up, that ſhee is deſcribed ſo glorious, *Revel.* 17. 4. and ſayeth, *I ſitt as a Queene and ſhall ſeene no ſorrow*.

Greg. l. 4 indict. ep. 38.

Next ſeing that it is ſaid that this beaſt is horned like the Lamb, but ſpeaketh like the Dragon, Let us 1. ſee what is meaned hereby in generall, 2. What is to be underſtood by thoſe hornes in particular. Firſt then in generall hereby is ſhowne that *Antichriſt* is not an open & avowed

avowed, but a covered and disguysed enemy, like a Wolfe in sheeps cloathing, oppunging CHRIST and His Trueth not by force, but by fraud, and all *Deceiveablenes of unrighteousnes speaking lyes in hypocrisie*. Therfore Antichristianisme is called *The mystery of iniquitie*, whereupon the ordinare glosie sayeth, *The impietie of Antichrist is mysticall*, that is, cloaked under the name of godlienes, so that hee is a prime hypocrit, like *Iudas* after whom hee is called *The sonn of perdition*, pretending himself to bee *Dux fœderis*, that is, the prince of the Covenant, as *Ierom* calleth him, and consequentlie the Head of the Church, whill-as hee is the greatest opposer thereof, *Neither could it be (sayeth Radulphus Flaviacensis) that Antichrist should attayne unto Ecclesiasticall honours, and (as the Apostle testifieth) sit in the Temple of GOD, that's the society of the Faithfull, & take the Chayre of honour, unlesse having first pretended a kind of conformitie with the Faythfull, hee should deceive these of whom hee is to bee received.* Next by the two hornes of the Lamb, whereby simple and unfound Christians are deceived, are understood

2. *Thess.* 2 10.

2. *Thess.* 2 7.

Hierom in Dan. 11.

in Levit. l. 18. *cap.* 1. *apud Magdeburg. cent.* 10.

stood (*saith* their own *Primasius* & with him the ordinare glosse) the *Two Testaments, to wit, the Old and New which agree with the Lamb* CHRIST, *and which the beast shall attempt to usurp* (as having authoritie over the Scriptures.) *and counterfiting himself to be the Lamb* (sayeth he) *to wit, in power*, as his Viccar upon earth, *that so hee may* (sayeth hee) *invade the Lamb*, to wit the more craftily. The Iesuit *Ribera* also sayeth that by these two hornes is meaned, *The heads spiritual meekenes and holines*, (which the Pope also pretendeth heir g called his holines, and the servant of Gods servants, whill as hee is Lord of Lords. As likewise he is horned like the Lamb. (sayeth their ordinare glosse, *because thereby hee will counterfit himself to have innocentie of lyfe* (pretending chastitie,) *and true doctrine*, (pretending infallibilitie. (Others also understand by these two hornes the Royall & Prophetical Offices of CHRIST. Which as CHRISTS Viccar the *Pope* doeth claime, as to be sole Monarch; and the infallible Doctor of the Church; and as *Platina* the *Popes* Secretarie reporteth in the life of *Paull the second* that he

said

said, *that all Lawes were placed in the Cabinet of his breast, so that what he determineth, all flesh must yeeld unto.*

But it is said, that he is horned like the Lamb, whereby hee deceiveth many simple soules, yet he may be knowne by this, that hee speaketh like the Dragon, to wit, by his erronious doctrine clearlie oppoſite to what CHRIST ſpeaketh in his holie Scriptures, as may be inſtanced almoſt in all the points of popetie, likewiſe (ſayeth Ierom of Antichriſt) *Quaſi Deus loquetur, vt qui Dei aſſumit potentiam*, that is, hee ſhall ſpeak as if hee were GOD, as taking upon him divine authoritie or power, to wit, that he cannot erre, and againe in the ſame place, *Religionem omnem ſua ſubijcere poteſtati conabitur*, (ſayeth hee) that is he ſhall attempt to ſubject al Religion to his power, yea more, *augere tentabit* (ſayeth hee) *Sacramenta Eccleſiæ*, that is he ſhall augment the number of the ſacraments of the Church, to wit, his fyve baſtard ſacraments, all which that the *Pope* doth, none can be ſo impudent, as to deny. For how he ſubjects al Religion to himſelf, let *Cardinall Cuſanus* declare, who affirm. 2 Theſ. 2.

Hieron. in Dan. 11.

Card. de Cuſa ep. 2 & 3. ad Bohemos.

affirmeth that *according to times and occasions hee may change the sense of Scripture*, and when *His sense or the Churches is changed, it is to be believed that GOD changeth his Judgement*. which if this bee not the Dragons mouth, I know not what can bee it. In like manner in the Popes Canon Law, ther is it is said, that tho the *Pope should leade in troups innumerable people after himself to hell. Hujus culpas redarguere præsumat mortalium nullus, quia cunctos ipse judicaturus, a nemine est judicandus*, that is, Let no mortall man notwithstanding presume to fynd fault with him because hee is to judge all men, but is to be judged by none. And if this againe be not the Dragons mouth, let a Pope himself *Gregorie* the first declare, who speaking of him, who should usurpe the Antichristian tytle (as hee calleth it) of Universall Bishope (Which the Pope now doeth) sayeth. *Qui conabitur in culmen singularitatis erumpere, ut & nulli subesse & solus omnibus præesse videatur*. That is, who will strive to such a Hight of singularitie, that he will be subject to none, and yet hee alone will bee above all others. Which Cardinall *Cusan* declareth

Dist 40. c. 6. si Papa.

Greg. l. 4. indict. ep. 38.

Card. Cusan. lib. 2. cocord. eccles. c. 34.

to

to bee the right meaning of that tytle of Universall Bishope, which the Pope now assumeth, saying, that *It importeth one to bee so Principall, as all others should be subject to him, and hee to none.* which made *Eberhardus* Archbishope of *Salisburg* likewise in an imperiall dyat holden at *Reinsburg*, in the yeare, 1246. As *Aventin* reporteth, avowedly speaking of the Pope, to call him that *Antichrist*, saying. *Perditus ille homo quem Antichristum vocare solent, in cujus fronte blasphemiæ nomen scriptum est; Deus sum, errare non possum, in templo Dei sedet ac longe lateque dominatur, &c.* That is, that man of perdition, whom they use to call *Antichrist*, in whose fore-head the name of Blasphemie is written, that is, I am God and cannot erre, he (I say) sits now in the Temple of GOD, (sayth he) & farre and wyde doeth raigne. *And tho hee calleth himselfe the servant of servants; yet as if hee were* GOD, (sayeth hee) *Hee will bee Lord of Lords.* Thus wee see how this apocalyptick & Antichristian beast speaketh like the dragon, of whose blasphemous & dragon mouth, we shal speak more hereafter.

Aventin. l. 7. annal. Bojor. p. 549.

CHAP. VI.

How Antichrist is described by Iohn, Revel. 17. 11, 12. &c.

IN that place *Antichrist* is described by the Apostle, to be the last head or soveraign goverment which should raigne or rule over that Great Citie, *Which in Iohn's dayes did raigne over the Kings of the earth*, by which City *Rome* is understood by the consent of all. For so sayth *Bellarmine*, *Vrbs illa magna sedent super septem montes, & habent imperium super Reges terræ, Roma est.* That is, that great Citie, that sits on seven hills, and hath dominion over the Kings of the earth, is Rome: so likewise sayeth the Iesuit *Ribera*, yea further, *Hoc in nullam urbem aque conuenit ac in Romam*, That is, this cannot agree to no other towne or citie (sayeth hee) as to Rome.

Bel. l. 2. De Pont. Rom. c. 2.

Ribera in apoc. 17. 6

By this great Citie then so situate and

diseri-

discribed, seing that it is granted that it is *Rome*; Wee are to consider, whoise the the last head or soveraigne governement over the same, under which it shall go to utter ruine. (As wee see REVEL. 18.19. is foreprophecyed of her) and to showe this is the papacie. It is showne unto us 1. By the origine and rysing thereof, to wit, that this head or soveraigne governement over that citie should arise by the decay and fall of the old Roma empyre, and at the same time also, when by the same decay other Kings should arise to Monarchik Dignitie with her, which, *verse* 12. is called at one houre, as 1. *John* 2. 18. the last houre is taken for the last time: Neyther is it to bee understood that at one pretise period of time, the papacy over *Rome*, and the rising of other Kings should bee, whose kingdoms before were tributarie provinces onelie to the old Roman Empyre, but as *John's* last houre includeth some ages, so this same differente of time; neither by ten Kings is a precise number of such to bee understood, but a definite number put for an indefinite, as wee see usuall in scripture *Gen.* 31. 7. *Numb.* 14. 22. and as

Verse 12.

Bell. l. 3. De Rom. Pont. c. 8. likewise BELLARMIN acknowledgeth. Whence it is as sure that *Antichrist* is comes and not to come (as papists fancy) and hath the soveraigne governement over *Rome*; as it is visible to the whole World, that there are Kings now in the severall kingdomes of *Europe*, which before were tributarie provinces onelie to the old Roman & now decayed Empire, seing that at one time he was to rise to his soveragnitie over *Rome* with them.

2. As it is showne unto us who shall be the last Head over *Rome* by the time of his rising to be so, when, even so it is showne unto us verse 8. Who he shall be by the place from which he ariseth, or whence, in these words, The beast that thou sawest was and is not, and (speaking in the future) shall ascend out of the bottomlesse pit, where first we must remember that by the beast in generall is understood in this propherie the Roman Iurisdiction, whereof, the Apostle or rather the Angell maketh foure estates. 1. *That he was*, to wit, before *John's* dayes in the person of fyve kings, that is severall sorts of governements (as the Iesuit *Ribera* and others do expound)

and

And which fyve, *verse* 10. are said to bee fallen, which were Kings, Consuls, Decemuirs, Tribuns, and Dictators. 2. *Is not* (sayeth the Angell in *Iohn*'s dayes) to wit, as before, under any of the former governements. 3. *And yet is*, to wit, under the imperiall governement, which then stood, and therefore in the present time, is the first Head spoken of, *verse* 10. Whereof the angell sayeth, and one is. And 4. Speaking in the future and of the last sort of governement over that citie, hee sayeth, and shall ascend out of the Bottomlesse pit, &c. Where hee setteth down three things concerning the papall governement. 1. Whence it commeth. 2. The generall subjection thereto, and 3. The last totall ruine thereof, and of *Rome* over which the same is chiefly exercised. First then hee sayeth that this beast or last Head shall ascend out of the bottomlesse pit, having reference heerein to that fallen starre spoken of Chap. 9. Who *verse* 11. is called the Angell of the bottomlesse pit, agreed by all to be *Antichrist*, and expounded by Romanists themselves, (as I have shewn Chapter 4.) To bee some eminent

Bishops

Bishop, & who shal have Monarchik so-
vetaghity, & therfore is called the King
that shal be over the Locusts there de-
scribed: which *Beda* calleth *the disciples of*
Antichrist, & *Lyra*, *his priests over whom he*
is Prince, and Pope *Gregorie* calleth *The*
Satrapie & Souldiers of Priests which were pre-
pared for the King of Pride, who in his
time was neere at hand, (a thousand
yeares ago) as hee plainlie affirmeth.
So but the generall subjection that shall
be to this last Head, or forelast plaine
ouer the ten Kingdoms of *Rome*, is set down in
these words, *That they that dwell upon the*
earth shall wonder (whose names are not
written in the book of life) *when they behold*
the beast, Reference being had to that
which is said Chap. 13. 3. of the gene-
rall subjection to the old Romain empire,
That all the world wondered at the beast,
which generall subjection also is set
down verse 5. where it is said, *That the*
ten Kings, that received power as Kings at one
hour with the beast, (meaning the Euro-
pean kings) and (as verse 2.) *Who had*
committed Spirituall Fornication with the
whore, being adulterous, and having one
mind with her, they should give their power
and

and strength unto the beast (as his secular arme) *To make warre against the Lamb*. That is, to persecute the professours of the Trueth of CHRIST, but at last *The Lamb shall overcome them*, to wit, by conversion or eversion. And therefore, 3. The last and totall ruine of Head and state under him is set down in these words (that as *Antichrist* is called *The sonne of perdition* 2. *Thess.* 2. 3. So *Hee should go into perdition*.

Having thus spoken of the beast, as the eight and last Head of *Rome* (The seventh being that of the *Gothes*, which continued onelie 70 yeares, and therefore is said verse 10. to continue but a short space.) The better yet to know him, wee have to consider the mysterie of the woman that is born up and supported by this beast, that is, by the papacie, which is the Roman Clergie, whom they call the Church of their Churchmen. First then this is a woman, by which a Church is meaned, as wee see *Revel.* 12. 1. 2. Shee is a Whoorish woman that is heere spoken of, like AHOLAH and AHOLIBAH, or an Idolatrous Church, 3. As making the kings of the

of the earth, and inhabitants thereof, drunk with the wine of her Fornication, and procuring, as hath beene said, such a generall subjection to her, Shee is a pretended catholick Church. 4. As a mother of Harlots, (as shee is called, v. 5.) Shee is a mother Church, and 5. mysticall Babylon, which Iesuit *Ribera* and other Romanists expounderh rightlie to be *Rome*, Shee is the Roman Church, all which being put together maketh up heer the cleare description of that Antichristian Church, over which the *Pope* is Head and Monarch, which is, the Roman catholick, mother, Idolatrous church so much doted upon by seduced papists, and generallie submitted unto by them.

Out of which compleate description of *Antichrist*, let any papist under Heaven fynd out any other but the *Pope*, to whom the same in all points may bee applyed, as being the eight head of soveraigne authoritie over *Rome*, who arose thereto by the the decay of the Roman Empyre, and at the same time when others arose to soveraigne authoritie with him, as kings over these Kingdomes which now they rule, and which before were

were tributarie provinces onelie to the Roman Empyre, & who claimeth a supreame ecclesiasticall authoritie over all priests and ecclesiasticall persons, as Universall Bishope, and Monarch of the Church, and who also hath claimed and heeretofore obtained a generall subjection of all persons whatsoever to him and his sea (according to his decree thereanent) as being head of the Roman Catholick, mother Church, which hath dependance upon him and which he again supporteth by his pretended infallibility and power.

Extravag. Tit. 8. c. 1. unam sanctam.

From all which former, wee therfore frame this argument: The eight head as governour, who now sits in *Rome*, and who arose at one time to soveraignitie over that Citie, when others arose to bee free kings over their kingdomes, which before were tributarie provinces to the old Roman Empire, (as all Histories record) & hath procured all subjection of al persons to him & his sea, not by force, but by allurement, of a sensuall Religion, and like an inticing Whoore, hath made these that are subject to him to committ spirituall Fornication, which is idolatrie,

and who

and who also claimeth especiallie a supreame ecclesiasticall authoritie over all priests and ecclesiasticall persons, as universall Bishope, sole Monarch, and Head of the Roma Catholick mother church. This head I say described so by *Iohn*, is that grand *Antichrist*. But the *Pope* is such: Therefore he is that Grand *Antichrist*. The major is scripture, expounded as hath beene shown, by Romanists themselves, & by evidence of histories. the minor likewise is cleare by ye application in all points, to the *Pope*, and applyable to no other, and by his own undenyable practise: Therefore the conclusion inevitable followeth.

CHAP. VII.

Where Antichrist is to bee found, or his place in generall, 2 Thess. 2. 4.



Having thus seene who is *Antichrist*; Next we are to search and try where hee is, and first: His place in generall. 2. in particular. First then

then as for his place in generall, *Paull* 2. *Thess.* 2. 4.
tellech us, *That hee shall sit as* GOD (pretending to be his Vice-gerent and usurping his power) *in the Temple of* GOD, by which not any one materiall Temple is to be understood, (as that of IERUSALEM, which the papists fancie that *Antichrist* shall reedifye and which their own Pintus upon ISAIAH 25. showes shal never be reedifyed.) But the Professours of the Christia Name in cõmon as thereby to be understood, which therefore haue the name of the Church, and as we see thẽ so called, (especiallie these who are truelie Christians.) 1. *Cor.* 3. 16. & *Ephes.* 2. 21. And therefore sayth *Chrisostome* upon this place. 2 *Thess.* 2. 4. *Sedebit in Templo DEI non eo quod est Hierosolymis, sed in Ecclesiis*, That is hee shall sit in the Temple of GOD, not in that which is in IERUSALEM, but in the Churches; and what is meaned by these words of *Sixtus*. *Theodoret* telleth us, (The Spirit of GOD using the same word that the papists use, speaking of the *Pope* raigne, saying, *Sedebit autem*, & calling *Rome* the Apostolicall Sea or Sedes Apostolica,) Thus therefore sayeth

So also expounded Oecumenius and Theophylact. and Anselmus in 2. Thess. 2. sayeth thus, in mẽtib⁹ christiãorũ quos seducet, qui fuerit templum Dei.

Theodoret

Theodoret, Templum appellavit Ecclesiæ in quibus primam sedem arripiet, That is, the Holie Ghost called the Churches the Temple, in which *Antichrist* shall usurpe the first seat or primacie. Thus also speaketh *Aquinas*. Therefore it is expounded (sayth hee) *In templo DEI. Idest in Ecclesia, quia multi de Ecclesia eum accipient, vel secundum Augustinum, in templo DEI sedeat, idest, ut principetur & dominetur tanquam ipse cum suis omnibus sit templū DEI, sicut CHRISTUS est cum suis*. That is he shall sit in the temple of GOD, that is in the Church, because many that are of the Church shall receive him, or according to Augustin, he sits in the Temple of GOD, that is, the Prince or Monarch thereof, and hath Dominion therein, as if hee with his Cleargie were the church of GOD, as CHRIST is with His followers. So likewise speaketh the ordinar glosse and *Lyra* upon this place, & the expresse words of Augustin are these *Rectius puratur latine dici, sicut in græco est. Non in Templo DEI, sed in Templū DEI sedeat, tanquam ipse sit Templum DEI quod est Ecclesia, sicut dicimus, sedit in amicum, idest, ut Amicus*. That is, they think that more

Aquin. in 2. Thess. 2. 4.

Aug. De civit. Dei, l. 20. c. 19.

more tightly it may bee ſaid in the latin, as it is in the greeke, not in the Temple of GOD, but that *Antichriſt* ſhould ſit as the Temple of GOD, that is, as if he were the Temple of GOD, which is his Church. Even as we ſay, hee ſits for a Friend, that is as if hee were a friend, and (which tytle of the Church) we ſee that that the Pops parafits giveth unto him, calling him the *Virtuall Church* wherein onelie is infallibilitie. Whereupon *Radevicus* a Roman channon, ſpeaking of Pope *Victor* 2. ſayeth thus, *Ipſe Antichriſti tempora præfigurans, uſque adeo ſe rettum eſt ſupra ſe; vt in Templo DEI ſederit, oſtendens ſe tanquam ſit DEUS, & multis abominationem deſolationis ſtantem in loco ſancto, non ſine multa lachrymarum effuſione corporis oculis inſpexerunt.* That is, he prefiguring the tyme of *Antichriſt*, was ſo farre exalted aboue himſelf, as that hee did ſit in the Temple of GOD, ſhowing himſelf as if he were GOD, and many did behold this abhomination of deſolation ſtanding in the Holie place, not without much effuſion of teares, & which ſitting of *Antichriſt* as the vicar of Chriſt in the Church, (whoſe horns he reſem-

Rad. Cadonenſis fingenſis l. 2. c. 51. & 6.

bleth,

bleth, by a deceiveableneſſe of unrighteouſnes) did ſo ſeduce ſimple and unſound Chriſtians, that except by the Scriptures, hee could never otherwiſe bee knowne, nor his Dragon mouth perceived. Therefore ſayeth *Chryſoſtome*. *Hæreſis impia qua eſt exercitus Antichriſti, ſtabit in ſanctis locis Eccleſiæ, obtinens Eccleſiæ vt ſi velit quis cognoſcere quæ ſit vera Eccleſia, nunde cognoſcat ſimilitudinis confuſione, niſi tantummodo ex ſcripturis.* That is, that wicked hereſie, which is *Antichriſt* armie, ſhall ſtand in the holy places of the Church: pretending that they are the Church: ſo as if any would know what is the true Church. How or whereby ſhall hee know this in ſo great a confuſion of likenes, but allanerlie by the Scriptures?

From the former words then and explication of them wee reaſon thus. He who ſits in the Temple of GOD, that is, his Church, as GOD (His vice-gerent to wit, or vicar of CHRIST) and therefore uſurpeth the firſt place and primacie therein, and as Monarch thereof who ſhall claime dominion over the ſame; Yea moreover, who ſhall ſit in the

Church

Church as if he himself were the church (to wit, virtuall as they call him, and being onelie infallible) be I say who doeth this is the grand *Antichrist*. But the Pope doeth this, Therefore hee is the grand *Antichrist*. The Major is Scripture, expounded by fathers and Romanists themselves, The minor is cleare likewise by the *Pops* own claime & *Bellarmins* doctrine of him. Lib. 2. de pont. *Rom.* cap. 12. and Lib. 2. de Eccles. cap. 15. 16. &c. Therefore the Conclusion inevitablie followeth.

CHAP. VIII.

Antichrists Seat, *or his place in particular*, Revel. 17. 9. and 18. *proved to be* Rome.

AS for *Antichrists* seat or place in particular, It is described two wayes: REVEL. 17. First by the name of mysticall *Babylon*, verse 5. And thereafter by the name of *That great Citie*, which

which in John's dayes did raigne over the Kings of the Earth. Now that *Rome* is signified by both these wee are to prove, & consequentlie, that *Rome* is the Seat of *Antichrist*; First then that by misticall *Babylon*, *Rome* is understood: resembling the Assyrian *Babylon* in pryde, Idolatrie, and filthynes; and especiallie in cruell persecution of the People of GOD. Wee have not onelie the testimonies of Fathers, as TERTULIAN, IEROM, AUGUSTIN; AMBROSE, BEDA and OECUMENIUS and especiallie IEROM writting to PAULINUS, speaking thus of ROME. *When I was in Babylon,* (sayeth hee) *and Lived an inhabitant of that Purple Whoore, I desired to treat some what of the holy Ghost, and to dedicate my worke to the Bishops of that Citie, and behold, the assemblie of the Pharisees There* (meaning the Roman Cleargie) *They cryed me down.* And as for the testimonies of the fore-named Fathers. They are to be found as followers, TERTULLIAN *adversus Judæos*, & LIB. 3. contra Matrimonium. AUGUSTIN de civitate DEI, LIB. 18. C. 2. AMBROSE in 2 *Thess.* 2. BEDA and OECUMENIUS in 1. *Tim.* cap. ult. out of which place by

Hier. ad Paul. Tom. 9. in LIB. didymi de Sp. Sancto in præf. ad finem.

by *Peter's* writing from Babylon which the Romanists themselves expound to be *Rome*, they would prove that *Peter* was at *Rome*, for so *Lyra* and *Cajetan* expound that place, as also *Bellarmin* and *Baronius*. The Iesuit also *Viega* speaketh thus, *Omnia quæ in his capitibus de Babylone commemorantur, in Romam urbem aptissime quadrant*: That is, all these things which are spoken of *Babylon*, in these Chapters most fitlie agree to the City of *Rome*, *Etiam quæ erit tempore Antichristi*; Even as it is to bee in the time of *Antichrist*. The Iesuit *Ribera* likewise *Arbitrer ergo (quod Andreas Episcopus Cæsareæ & Arethas in hunc libri Commentariis nonnullos sensisse testantur) Romam nomine Babylonis designari*. That is, I believe therefore (that which ANDREVV also Bishope of Cæsarea, and ARETHAS testifyeth that some others in their Commentaries upon this booke did hold) that by the name of *Babylon*, *Rome* is understood, and againe. *Huic conveniunt aptissime omnia quæ de Babylone dicuntur in hoc libro*. That is, all things that are spoken of *Babylon* in this book most fitlie agreeth with *Rome*, which he proveth there-

Lyra & Card. Cajetan in 1. Pet. 5, 13.

Bell. De Rom pont. l. 2. c. 2.

Baron. annal. anno 43. *Art.* 17. *Viega in Apoc.* 17. *Com.* 1. *Sect.* 3.

Ribera in Apoc. 17. *num.* 21. & 30. *also, Bell. l.* 3. *de pont. Rom. c.* 13 *confesseth, per meretricem intelligi Romam.*

after by many Authorities and witnesses.

The onlie evasion that Romanists use is, that by *Babylon*, *Rome* is designed as it was Heathen in the dayes of NERO, and other heathen Emperours, or as it shall be in the end of the World under their fancied *Antichrist* yet to come, wherby as ever they grant that *Rome* is the proper seat of *Antichrist*. But to show their errour in the first, to wit, that it is not called *Babylon* as it was heathen and under the old Roman Heathen Emperours, but under the *Pope*. First, *Rome* Heathen was under the sixt Head, which was imperiall governement, but *Rome* as it is described by *John*, and to be the Seate of *Antichrist*, is under the last head which is papall governement. 2. *Rome* Heathen under imperiall governement procured subjection of nations to her by force and martiall coaction, but *Rome* as shee is described by *John* to be the Seate of *Antichrist*, and under papall governement procured subjection of nations to her by fraud and Whoorish allurements (as *v.* 4. of craftie seduction. 3. *Rome* as the seate of *Antichrist* is described comitting spirituall fornication

with the kings of the earth, who are called, *v.* 12. the hornes of the Beast, to whome they giue their power, as his secular arme, to warre against the LAMB, by persecuting the saints of GOD His Martyr's: but when *Rome* was Heathen, these kings were not at all, for they were to rise a long time after *Romes* ceasing to be under the heathē Emperours. 4. *Rome* is described by *Iohn* as the Seate of *Antichrist*, by way of prophecie, not what she was then in *Iohns* dayes, but what shee was after to be. And 5. *Rome* is described by *Iohn* under her eight or last head, (which I haue proven the *Pope* to bee) under whom she is to go to such utter ruine, as never any more to be inhabited, nor the light of a Candle to be seen in her. Where it is evident that this never yet befell to *Rome* Heathen under the old imperiall governement. *Revel.* 18. 21. 22. 23

Next, where they would alleadge, when the former evasion failleth them, that it is *Rome*, as it shall be in the end of the world, under the fancied *Antichrist*, yet to come. 1. (as hath bene said) hereby they confesse that *Rome* is the proper Seate of *Antichrist*. 2. If this were true, *Ribera in Apoc.* 14. p. 446.

then the Beaſt ſpoken of ſhould have more Heads then eight, to wit, a nynth after the Papall governement; under which it is prophecied that it ſhall go to utter ruine, and ſo not to have a nynth head at all. 3. The Ieſuit *Ribera* ſayeth of *Rome*, *Si quando hæc eadem fecerit, quæ Iohannis tempore faciebat, iterum Babylon vocabitur*, That is, if *Rome* ſhall do theſe ſame things, which ſhe did in *Iohn's* tym, then ſhe ſhall juſtlie be called againe *Babylon*, as ſhe was before, and conſequentlie come to that utter ruine foreprophecied of her, Cap. 18. 2. and 21. *For it is manifeſt* (ſayeth hee) *Quod peccata quæ extremo tempore patrabit, omnino ſimilia futura ijs quæ fecit cum imperiũ tenebant Imperatores*. That is, that the ſinnes which ſhe ſhall committ in the laſt times, ſhall be altogether alike with the ſins which ſhe committed when the Emperours of old did raigne over her. Now that ſhe is guiltie of the ſame ſins, and in a greater meaſure; Let theſe enſuing Romaniſts themſelves declare. 1. Their own famous Florentine, Arch-deane and chanon *Petrarch*, who lived in the 1300 yeare of CHRIST, ſpeaketh thus, *Eccæ*

Ribera in Apoc. 17. Num. 34.

Num. 46.

Epiſt. 18. l. 2.

iam

jam oculis vides, jam manibus palpas, qualis est Babylon illa novissima, fervens, æstuans obscena, terribilis, &c. That is, behold now thou seeth with thy eyes, and feels with thy hands what a Citie this last spoken of *Babylon* is, how burning in lust, filthie, and terrible, &c. Wherein what ever impietie (sayeth hee) or most wicked manners everie where, the whole World ever had or hath, thou shall fynd all accumulated there in one masse of impietie, and thereafter he sayeth: *Yea, what other thing is done there, by the enemyes of CHRIST, and Pharisees of our time,* (to wit, the Roman cleargie) *but like Judas and the Roman Souldiers, while they would seeme to worship Him, they sell Him, they crowne Him with thornes, they spit on Him, they mock Him, they pierce Him, and of new they crucifie Him,* and then concludes thus: *O Pudor, O Dolor, O Indignitas, talium hodie ut dicitur, est Roma.* That is, O shame, O griefe, O disgrace, for such hath beene said, of such persons consisteth *Rome* at this day, and more particularlie speaking of the *Pope* he sayeth, *Non Apostolicam sed prædonis in manum videres, neq; signis parumper ac miraculis, sed figmentis errorum*

Epist. 18. l. 1. ep. rerum senilium. ep. amico cui titulus, calamitatem urbis Romæ describit.

ferrum & miris instrumentis tyrannico, quam Christum vicarium Petri sed Hannibale destinasse, That is, where thou may see, not an Apostolicke man or successour, but one like a Robber, not one Famous for signs of vertue or miracles, but for militarie Ensigns and Armies mightilie furnished, as if he had not been appointed by CHRIST, to be a Successour to Peter, but rather against these lands to bee another Hannibal.

Platina in vita Marcellin.

The next whom we produce is *Platina* the Popes Secretarie, who in the lyf of Pope Marcellin speaketh thus of the Romane Clergie, *Hi enim vivere, superbia, insolentia, odiis, inter se certantes, tyrannidem potius quam Sacerdotium sapere videbantur, Christiana pietatis omnino obliti, ac divina mysteria potius prophanantes quam celebrantes; sed quid futurum nostra ætate speraremus, quibus vitia nostra crescere videmus apud DEUM misereatur, & locum nobis relinquamus?* That is, For these men by envy, pride, insolencie and hatred striving amongst themselves, did rather seeme to favour of tyrannie, then of Priesthood, being altogether forgetfull of Christian pietie, and rather prophaning holie mysteries,

steries, then celebrating them, but what think you will be the estate of things in our age to come? when our vices are grown to that hight, that they have left scarce any place with GOD, for mercy and forgivenes? & immediatlie thereafter he sayeth, *Quanta sit avaritia, & eorum maxime, qui verum in possunt, quanta libido undique conquisita, quanta ambitio, & pompa, quanta superbia & desidia, quanta ignoratio tam sui ipsius, tum doctrinæ Christianæ, quanta pervarietigio, & simulata potius quàm vera, quam corrupti mores vel in prophanis hominibus, quos seculares vocant, detestandis non audeo dicere, cum ipsa aperte & palàm pateant, ut mihi laudem quærere.* That is, How great is the avarice of Priests, & chiefliè of those, who are in highest place (meaning the Pope) What leacherie where ever it may bee exercised, what ambition and pomp, how greate pride & idlenes, how great ignorance both of themselves and of Christian doctrine, how fayle religion, and that rather Hypocriticall nor true, what great corruption of manners, that even in prophane persons whom they call secular men were detestable, it belongeth not to

speak,

ſpeak, when as they ſinne ſo openlie and in publick, as if by ſinning ſo they were ſeeking praiſes to themſelves. This made *Nicolaus Clemangis* in his book, *De corrupto Eccleſiæ ſtatu*, who was Arch-deane of *Bajons*, in the year 1400. to ſend *Rome* to that prophecie of *Ezekiell*, and in the two ſiſters AHOLAH and AHOLIBAH to reade her like guiltineſs, and judgement to come upon her, and thereafter ſayeth hee, *Fac eorum vaticinia alio ſpectare, quid de tua Prophetia Iohannis ſentices in Apocalipſi cenſes? an non illam ſaltem aliqua ex parte pertinere putas? Num pudorem ita omnem ſenſumque perdidiſti ut hæc negas? Illa ergo iuxta re, & lege damnationem magnæ Meretricis ſuper aquas multas ſedentis, illiusque tua facta præclara contemplare & tuos futuros caſus.* That is, but let it be that the Prophecies of the Prophets look another way, what thinks thou of the prophecie of *Iohn* in the REVELATION that concerneth thy ſelfe? Doeth thou not think that in ſome part at leaſt it belongeth to thee? Hath thou ſo farre loſt ſhame & all feeling that thou dare deny the ſame, look therefore upon that prophecie, and reade the damnation of the great whoore

Cap. 14. & 26. pag 64. & 65.

that

that sitteth upon many waters, & in her behold they fyne deeds, and thy future fall. Therefore also said *Bernard* more particularlie, *Bestia illa de Apocalypsi cui datum est os loqui blasphemias, & bellum gerere cum sanctis, Petri cathedram occupat, tanquam leo paratus ad prædam.* Epist. 125. That is, that beast spoken of in the Revelation, to whom a mouth is given to speak blasphemies, and to make warre against the saints, doeth now occupie *Peters* chayre, as a lyon prepared for his prey.

By all which former famous testimonies of Romanists themselves, wee see that *Rome* under papacie is presentlie, & hath beene long ago, that mysticall *Babylon*, and great Whoore that sitteth upō many waters, and who is that great City spoken of Revel. 17. 18. And that shee is guiltie of no lesse sinnes, but rather greater, nor ever she was guiltie of in the time of the old Roman Emperours, both in the Head, and inferiour clergie, which made him to be long ago to be declared, and avowed to be *Antichrist*, & his clergie to be Ministers of *Antichrist*, as *Eberhardus* Archbishope of *Salisburg* in a solemne

Aventin l. 7. annal. Bojor. p. 547.

solemne imperiall dyat at *Reinsburg* annō 1246. publickly professed. & as in ENGLAND, anno 1340. A worthie gentleman *Geffey Chaucer*, of Woodstok & *Elmes* esquyre, Embassadour oftimes from king *Edward* the third to forraigne Princes, did plainlie expresse in his poems of the plough-mans tale speaking first of the *Pope* himself thus,

CHRIST sent the poore to preach,
The royall rich Hee did not so,
Now dare no poore the people teach,
For Antichrist is all their foe. And

thereafter of his Clergie hee speaketh thus.

CHRISTS Ministers cleepen they beenne
And rule all in robbering,
But *Antichrist* they serven cleane
At eyre in all tyrannie. So speaketh also *Bernard* of the Romish Clergie, ser. 33. in Cant. TECA. *Omnes mali & omnes mali sunt; Christi sunt Christi subditi sunt Antichristo.* That is, All professe themselves to be friends, but are all foes, they are called the servants of CHRIST, but they serue *Antichrist*.

From all the former wee agree thus, Mistic all Babilon (called the whoore that sitteth

sitteth upon many waters) &c. Is the seat of *Antichrist*, as all do agree. But *Rome* under papacie is Misticall *Babylon*, as hath beene proven by Romanists themselves. Therefore *Rome*, under papacie is the seat of *Antichrist*.

CHAP. IX.

Of the tyme when Antichrist *should come and be revealed*, 2 Thess. 2 7 8



HAving spoken of the Place where *Antichrist* is, We are next to enquire of the tym when he should come & be revealed, which the Apostle declareth to bee in these words *When hee that letteth* (speaking of his owne times) *should be taken out of the way, and then that wicked man should be revealed* &c. To wit, *Antichrist*. Wherein wee have two things to consider. First, What the Apostle meaneth by him who did then lett or hinder *Antichrists* rising and revealing. 2. Whether he who then did lett be taken out of the way. First

2. Thess. 2. 7.

Bel. l. 3. de pont. Rō c. 5.

First then *Bellarmin* acknowledgeth by the uniforme consent of Fathers, and of latter writers, that by him who did then let, the old Roman Empire as it was then in it grandure and integritie, is understood; *For who shall be taken out of the way, but the Roman state* (sayth Tertullian) *whose taking out of the way by the division thereof amongst ten Kings shall bring in Antichrist*. So also sayeth *Ambrose*, *That after the decay of the Roman Empire, Paull sayeth that Antichrist shall appeare*; So speaketh *Cyrill*, *Ierom ad Algasiam*, *Oecumenius*, *Theophylact*, *Sedulius*, *Primasius*, & *Anselme* upon that place of *Paull*, and in the remarkable *Confession*, who sayeth *That when the Empire shall be dissolved, hee shall seize upon the vacancie, and shall challenge to himself the rule or government both Humane and Divine*, as *Marsilius* sayeth of the *Pope*, *Esse potens genitor*, that God as the *Pope* claimeth.

Tertul. de resur carnis.

in 2. Thess 2.

Cyril Catechese 16.

Extrav. c. *Meum sensum*. Next, the same likewise doeth Romanists affirme, as *Aquinas*, *Cajetan*, *Lyra* and others upon this place of *Paull*.

It resteth then next to consider, If the old Roman Empire be taken out of the way,

way (in so farre speciallie as it did lett Antichrist comeing or rising and appearing in his collours.) For probation whereof we haue a cloude of witnesses.

First *Haymo* a german Archbishope, who lived anno 800. writing upon this place sayeth, *The Apostle showeth that our* LORD *shall not come to judgement, till first a decay be of the Roman Empyre, which wee now see fulfilled* (sayeth hee) *& that Antichrist doeth now appeare in the World, who shall kill the Martyrs of* CHRIST. *Lyra* likewise upon the same words of *Paull*, sayth, *That in his time* (anno 1300) *The whole Kingdomes of the World had alreadie revolted from the Roman Empire, denying subjection or tribute thereto.* *Aquinas* in like manner upon these words sayeth thus, *That it was a signe of* CHRISTS *comeing, to wit, the rule over all the World of the Roman Empire, so it is a signe of Antichrists coming, to wit, the revolt of Countreyes from the Roman Empire, but* (sayth hee) *Countreyes haue long since revolted from the Roman Empyre, and now in place of of that temporall Monarchie hath succeeded one which is spirituall, into which the temporall is changed, That is, in playner termes,*

that

that the Antichristian Monarchie fore-prophecied by *Paull* is in the place ther-of erected. *Salmeron* also the Iesuit (on 2. *Thess.* 2. *disput.* 2. sayeth, *The Roman Empyre is long ago overthrowne and divided in many Kingdomes, and as it were* (sayeth hee) *altogether extinct. So that hee who is now called the Roman Emperour is but a very smallest shaddow* (sayth he) *of the old Empyre, in so farre as hee possesseth not the very City of Rome from which hee is styled Roman* (sayeth hee.) The like doeth the Iesuits *Iustinian, Virga, and Acosta* affirme, commenting upon *Paulls* words, with *Stapyletonsis* and others.

The Author likewise of *Fasciculus temporum*: A Charter Monck showeth that this irrecoverable decay begane, anno, 639. *So that now* (sayeth hee) *all the foure Monarchies are decayed and there resteth none now but that of Antichrist.* Which decay in like manner when it begane by the invasion of the *Gothes* and *Vandall's* and became thereafter divyded into so many Kingdomes, There *Paulus Iouius* in the beginning of his Historie declareth, and sayeth, *That at that time, Potentia Cæsarea fato cessit*, or, the old Roma Empire expi-

red

ted and (as it were) gaue vp the ghost, (sayeth hee) where I cannot omitt, how that *Bellarmin* and others frō the greeke Article ὁ ἀνθρωπος and ὁ υἱος, that mā of sin, & son of perdition, would proue *Antichrist* to be an individuall person & not collective or successive government of many, to whom I must for answer, ask heere, whether doeth the like article *v.* 7. præfixed before Κατεχων, *He who letteth*, denotat one individuall Roman Emperour who then lived and did lett, or a collective & successive government of many singular Emperours, who were to come one after another, till the abolishing thereof, which therefore in the preceeding *verse* is called το Κατεχον. And which I think no learned Romanist will haue face to deny.

Bell. l. 3. de pont. c. 2.

2. *Thess.* 2 *and* 3.

verse 7.

verse 6.

Now, as for the reuealing of this man of sinne, whereof *Paull* speaketh, There are two principall degrees: The first, when *Boniface* the third assumed to himself the supremacie over the whole vniuersall Church, which he did when hee vsurped the tytle of *Vniuersall Bishope* & Head of the Church, which his predecessour *Gregorie* the first had declared to bee

bee Antichristian, and that hee nor none of his predecessours had ever usurped the same, which was done about the yeare 607.

The second degree was when *Boniface* the eight (as their own author of *Fasciculus temporum* speaketh) *In tantam arrogantiam seipsum erexit, ut Dominum totius mundi se diceret, tam in temporalibus, quam in spiritualibus.* That is, (sayeth hee) who exalteth himself to that hight of pride, that he affirmeth himself to bee the supreame Lord of the whole World, aswell in temporall as in things spiritual. Which is that proper mark of *Antichrist*, whereof the Apostle speaketh 2. *Thess.* 2. 4. & which *Gregorie* also the first, setteth down in his moralls & exposiō of *Job*, 29. of whom also *Platina* the *Pops* Secretarie speaketh thus, *Who endeavoureth* (sayeth hee) *more to strick with terrour, Emperours, Kings, Princes, Nations and People, then to promove Religion, and who attempted as it pleased him, to give or take away Kingdomes, and to depose Kings from them, or restore them to them.* Which is the *Pops* practise unto this day, and whereof their own *Sigebert* in his chronicle speaketh

Sigeb. monach⁹ Gēb lacen. in Chr. anno 1088.

keth thus, *Hæc novitas, non dicam Hæresis nondum in mundo pullularet.* That is, before this time, this noveltie, not to call it Hæresie, had not before that time sprung up in the World, which maketh this usurpation of supremacie over Emperours and Kings by *Gregorie* the 7. (*alias Hildebrand*) and *Boniface* the 8. his successour, after the Thousand yeare of GOD, to be esteemed the second degree of the revealing of *Antichrist*: Whence it was, that (as their own *Aventin* reporteth,) *Plerique tunc Hildebrandum Antichristum esse prædicabant.* That is, that sundrie did preach that *Hildebrand* was *Antichrist*, and under the title of CHRISTS vicar, did play the part of *Antichrist*, sitting in the Temple of GOD, and exalting himself above all that is called GOD, as if hee were GOD: glorying also (said they) that he cannot erre, and what ever hee sayeth, that it is the Law of GOD. So that *Omnes boni, viri sancti, justi, ingenui eo tempore Antichristi Regnum cepisse cernebant.* That is, all good, pleyne, just, and ingenuous men (sayth hee) I saw, that then beganne the Kingdome of *Antichrist*. Wee hold then that *Antichrist* was come, and first revealed him-

Annal. Baior. l. 5.

himself in *Boniface the Third*, and thereafter came to his full growth and clearer revelation, in the person of *Gregorie the 7. and his successours, Boniface the 8.* and others; in whose time *Platina* reporteth that there was such a terrible Earthquake that the like was never seene before and a dreadfull Comet portending great calamity to come upon the World.

From all which former wee frame this argument, how soone as the Roman empyre (which did lett in *Paul's* time) was abolished and taken out of the way, then *Antichrist* was to come: and thereafter to be revealed. But the Roman Empyre which did lett in *Paul's* time, is manie ages agoe abolished, and taken out of the way: Therefore, many ages agoe *Antichrist* is come, and revealed, and consequentlie is not yet to come, as the Papists do fancie.

The major proposition is contained in scripture. 2. *Thess.* 2. 7. 8. Expounded to be the Roman Empire by the generall consent of Fathers and Romanists themselves, the assumption likewise is clearly proven by a cloud of witnesses of Romanists themselves in like manner, there-

fore

fore the conclusion inevitablie followeth.

Having then seene 1. Who is *Antichrist*, for his person. 2. Where he is, for place, & 3. When he was come, for time. Followeth now 4. How hee is to bee known by his marks, and first.

CHAH X.

Of Antichrists *exorbitant & matchlesse Pride, in exalting himself above* all that is called GOD. 2. *Thess.* 2. 4.

The first mark then whereby the Scripture describeth *Antichrist* to bee known, is his exorbitant & matchlesse pride. For which *Gregorie* the first called him *Rex superbiæ*, or the king of pride, and which pride the *Apostle* describeth in these words 2. *Thess.* 2. 4. *who opposeth & exalteth himself* (sayth he) *above all that is called* GOD, that is, (as sayeth their own *Carthusian*) *above al creatures, that are either reputed or for some singular eminencie are so called by participa-*

tion of name onlie, and not of essence; whom the Apostle 1. Cor. 8. 5. distinguisheth in these who are either *Earthlie* or *Heavenlie*, saying; *For tho there be that are called gods whether in Heaven or upon Earth, &c.* of which the earthly are princes, so called *Psal.* 82. 6. & the heavenly are angels so called, *Psal.* 97. 7.

Extrav. l. 1. Tit. 8. c. unâ sanctam.

Now to apply that the *Pope* exalteth himself aboue all Princes or Magistrates; that proud claime and decree of *Boniface* the 8. witnesseth: wherein he affirmeth that *He is to judge al men, but is to be judged by none, and that all humane creature whatsoever is to be subject to him under paine of damnation, and that he so far exceedeth the Emperour, as the sun doth the moone*; whereupon (as hath beene said) the author of *Fasciculus temporum*, a chatter Monck sayeth, *That it was he that raised himself to such a hight of pride, as he called himself Lord of the whole World.*

With this proud decree, so speaketh also his parasits, therefore sayeth *Panormitan*, *Repert. Panor. tit. Papa.* The *Pope* (sayeth hee) *Habet subditas omnes creaturas*, that is, he hath subject to him all creatures, and none may decline, nor appeale from his Iurisdiction.

cion. Cardinall *Turrecremata* likewise speaketh thus. *As CHRIST got Dominion from his Father (* saith hee *) above al principalities and powers, and over all creatures whatsoever that hath being, that all knees should bow to him, so hath he given this ful dominion & power to Peter and his Successours.* *Turrecrē. l. 2. summa c. 52.*

Where I cannot omit that which is related by that learned Italian, Author of the historie of the Councell of TRENT. who speaking of *Paul* the fourth, telleth *That hee never spake with Ambassadours, but hee thundred in their ears, (* saith hee *) That he was above all Princes, and that hee would not that any of them should bee too homelie or familiar with him. That he could also change and dispose of Kingdomes, and was his successour who hath deposed Kings and Emperours, and did often repeat, for a begining of the authority exercised by him, that he had made Ireland a kingdome, and went on so farre (* saith hee *) that in consistorie, and at his table publickly in the presence of many, He said, he would not have any prince for his Companion, but all subjects under this foot. (* so he said, *stricking it against the ground) as it is fit, and as it is his will who hath built the Church, and hath placed them in this degree.* *biſt. of the councell of Trent. lib. 3. p. 395.*

Yea

Yea not onelie will he haue kings and princes subject to him, and (as *Platina* reporteth of *Boniface* the 8. as we haue showne) at his pleasure will depose them from their kingdomes, or repone them; but likewise he will haue them all to adore and worship him, as the supreame God on earth, (as *Stapletoun* and others style him. Therefore sayeth *Blondus*. *Omnes Principes orbis terrarum Pontificem ut Deum summum adorant.* That is, All the princes of the World adore the Pope as the most high GOD. Whence it is, that their Carmelit Frier *Baptista Mantuanus* speaketh thus of him. *Cujus vestigia adorant.*

In præf. operis De principiis.

Blondus Dist. 96.

Cæsar, & aurato vestitit murice Reges.

Whence it is also that *Stenchus* speaking of the Emperour *Constantins* Donation of *Rome* to the Pope, sayeth, *That at that tym Constantine adored the Pope as GOD.* *Platina* likewise in the life of *Steven* the second telleth us how *Pepin* king of *France* at the Pops entrie within his bounds kissed his foot and adored him, and *Paulus Jovius*, speaking of *Charles* the fift his coronation at *Rome*, sayeth, *That he religiouslie kneeling, and grooflings having kissed his*

Lib. 27. hist. p. 5. 7.

his foot, he adored or worshipped the Pope, (by a religious adoration, as CHRISTS vicar upon earth.)

Ranulphus also in his polychronicon, and *Baronius* in his annal's, setteth down the manner of the Coronation of the Emperour *Henrie* son to *Fredrick* by Pop *Celestin* the third. That sitting in his pontificall Chayre, he held the imperiall Crown betweene his feet, and when the Emperour bowing his head lowlie had taken it up, and it was put upon his head, The Pope presentlie with his foot stricking of the Crown, cast it down upon the ground in token that he had power, if he deserved, to depose him there from: and then the Cardinalls taking it up, set it againe upon the Emperours Head, which made *Mathæus Parisiensis* say of the forenamed Innocent, that hee did know, and many wayes had learned by experience; *Quod Papa super omnes mortales ambitiosus erat & superbus.* That is, That the Pope beyound all morrall men was the most ambitious and proudest. As likewise made that worthipfull Gentleman, and great poet in his time *Gefrey Chaucer*, of whom we spoke before, to say

l. 7. c. 26. *Baron. an. anno 1191*

Math. paris. in Iohanne rege Anglia.

anno 1340

say of the Pope, as head of the Roman Church, in his plow-mans tale.

Her head loveth all honour,
And to be worshipped in word & deed,
Kings not to him kneell & cour,
To the Apostles that Christ forebeed:
So seemeth her above all.
And Christ above him nothing,
When he sitts in his stall.
Damneth & saveth at him think,
Such pride before God doth stink.

Yea not onelie is it enough that Emperours and Kings be subject unto him, & that he exalt himself aboue them, and that he make them kisse his foot, and kick off their Crowns off from their heads (tho he be the Emperour) but lykwise when he pleaseth, to treade upon their necks, as *Abbas Urspergensis* reporteth that *Alexander* the third did to the Emperour *Frederick* at S. MARKS church in *Venice*. As also we haue it set down in the book of sacred Ceremonies, That the Emperour or greatest Prince that is present at the Pops Coronation, is to carrie his trayne that day, to hold his stirrop at his leaping on and lighting; and if he go in litter, to carrie him on their shoulders,

Fol. 26. 35. & 41.

hold

hold the basen to him, and bring in his first measse of meat. Whereof I may say, Is this the imitation of CHRIST Shumilitie which he recommended to His disciples? Or as *Bernard* sayd to Pope *Eugenius*, in the like case, did *Peter* so? or played *Paull* such prancks? when hee was reprehending *Eugenius* for his pompous carriage and convoy, saying, *Thou goeth in procession glistering with gold, and compast about with such a varietie of convoy, and by so doing what example getteth Christs sheep or edifying? If I durst say, (sayth he) it is the Divels pasture rather which they get, teaching them pride, nor Christs, and thou may see that all ecclesiasticall zeale is now hote, onlie for defending of worldlie dignitie (sayeth he) all men hunting after honour, but little or nothing after pietie.* Thus you see how the Popes pride, & his Clergies was painted out in *Bernards* time neere 500. yeares ago.

l. 4. de consider. Ad Eugenium

Next, let us see how the Pope exalteth himself above Angells, that are likewise called gods, *Psal.* 97. 7. And first *Rodericus* a Popish Bishop who was Constable of the castle of S. ANGELO in his Book called *Speculum vitæ humanæ* sayeth *That the*

Roder. Episcop. Zamorensis, l. 2. cap. 1.

the Pope is ordayned to bee above not onelie humane but divine principalities, and not onlie to rule mortall men, but immortalls, not onelie men, but Angells. After which hee applyeth to the Pope places of scripture which speake onlie of GOD, in Ioa. That he is one, and there is not a second, and againe, Thou art mighty above the mightiest and wise in counsell, and alswhere in Scripture, where it is sayd by the Prophet, to whō all power and dominion is given, & of whom David meaned, when he sayd he hath given him all power & dominion, & that all people and languages should be subject unto him. Of which blaphemous trash the reader may see more in the oration uttered before Pius the second, by the Deputies of Florence, registred by Antonius bishop of that Citie, as also in that of Jacobus Teoano Chamberlaine to Urban the sixt, and Alvarez Pelagius Penitentiarie to Iohn the 22. As likewise in Augustinus triumphus, alias, de Ancon in his Booke De potestate Ecclesiæ, dedicat to Iohn the 22. and thereafter to Gregorie the 13. Printed at Rome, 1582. With the Popes priviledge, and in Lancelotus Conradus his book of the same subject, approved by

Psal. 9. 4.

Pius

Pius the 4. And the Bishop of *Bitonto* in his Oration before the councell of *Trent*, with diverse others.

Next we see that he exalteth himself aboue Angells in respect, as *Johannes Faber* sayeth, he permitteth himself to bee adored, by religious adoration, as *Paulus Iovius* speaketh in the place before cited. which the Angell refused *Revel.* 22. 9. because he was *John's* fellow-servant, & yet the Pope hypocriticallie calleth himself the servant of GODS servants; As also, wheras the Angells are only called holie, yet hee is called in the abstract, Holienesse it self. *Faber in Præf.*

Thirdlie, In the bull of *Clement* the sixt, in favours of these who should happen to die comming to his jubile, these were his words. *Wee command the Angells to carrie their soules into Abrahams bosome* which bull is extant, registrat in the treatise of *Johannes Phofferus* Professour of divinitie in *Friburg*. DE MATERIA INDULGENTIARUM, anno 1472.

From all the which former, we frame this argument, hee who exalteh himself aboue all that is called GOD, is the Grand *Antichrist*, & man of sin, forecold of

of 2. *Thess.* 2. 4. But the Pope doth this, as hath beene clearelie proven by Romanists themselves: Therefore the Pope is that Grand *Antichrist* and man of sinne, foretold of 2. *Thess.* 2. 4.

See also Aventin l. 7. Anal. p. 54.

CHAP. XI.

Of Antichrists sitting in the Temple of GOD, as GOD, Showing himself that he is GOD. 2. Thess. 2. 4. And of his Names of blasphemie, Revel. 17. 3.



Having shown how *Antichrist* exalteth himself aboue all that is called GOD, Wee come next to his sitting as GOD, in the Temple of GOD, showing himself that he is GOD, as the Apostle speaketh, 2. *Thess.* 2. 4. That is, so farre as any mortall man can in the hight of pride equall himself with GOD, which the Pope doeth 1. By usurping not only the Tytle of CHRISTS vicar upon earth, that is,

is, as it is sayd of *Moyses* being to *Aaron*, in stead of GOD, *Exod.* 4. 16. But also 2. In usurping blasphemouslie the verie name of GOD in the singular, which in the plurall onelie is communicated to Kings and Princes, *Psal.* 82. 6. As it was writren upon that Triumphall Arch at Rome.

Oraculo vocis mundi moderaris habenas,
Et merito in terris diceris esse Deus.

Therefore *Panormitan* calleth him *Dominus Deus noster Papa*. And of late *Stapleton* in the Dedicatorie Epistle of his Treatise *De principiis Doctrin.* calleth *Gregorie* the 13. *Supremum Numen inter-vis*, or the Supreame GOD upon earth, therefore sayth *Frossardus* in his fourth tome and tenth Chapter, *That as there is but One GOD in Heaven, so there is no reason but there ought in like manner, to be but one god onelie upon earth, to wit, the Pope.* Wherefore, (as *Platina* recordeth) Pope *Paull* the second used to say, *That he had all Lawes in the cabinet of his owne breast, & could rescind or approve the actions of all men according to his pleasure.* whence also that worshipfull Gentleman forenamed *Geffrey Chaucer* speaketh thus of the Pope in

Panor. de Pacer Venerabilem. Num. 2. & 4. f. 60.

Platina in vita Pauli 2.

in his tyme, in his Plow-mans tale.

And to Popes heſt's ſuch take more heed
Then to keepe Chriſts Commandement,
Of gold & ſilver not be his weed,
They hold him whole Omnipotent.

Caſſ. de officio pii viri, p. 792. excuſ. pariſiis apud Abrahamum Pacard 1616

Whence it is likewiſe that their own Caſſander of late ſayth, *Pontificem verò Romanum (quem Papam dicimus) tantum non Deum faciunt, ejuſque authoritatem non modo ſupra totam Eccleſiam, ſed ſupra ipſam ſcripturam divinam efferunt, & ſententiam ejus divinis oraculis parem, imo infallibilem fidei regulam conſtituunt.* That is, They make the Roman Biſhop, (whom wee call the Pope) little leſſe nor GOD, & extolleth his authoritie not onelie aboue the whole Church, but alſo aboue the holie Scriptures (which is to be aboue GOD) and maketh his ſentence or decree equall to the Oracles of GOD, (& conſequentlie himſelf to bee equall to GOD,) yea to be the infallible Rule of Fayth.

3. Hee ſhoweth Himſelf to be GOD, and ſit as GOD in the Temple of GOD, whilſt he uſurpeth the other Tytles that are onelie proper to GOD, as. 1. *To be Head of the Church of GOD,*

as

as *Bellarmin* styleth him, ascribing that vnto him with other tytles as followeth, which as it is contrar to holie scripture. 2. *Cor.* 11. 2. Where CHRIST is called the One and onely Husband of His Church, and consequentlie her onelie Head, so *Gregorie* the first calleth it *A diveliſh vſurpation, under pretence of humilitie, by pride of a pompaticke tytle* (ſayeth hee) *to attempt ſo the ſubjecting of Chriſts members to himſelf, as Head of the Church. quæ omnia uni ſoli capiti cohærent.* (ſayeth hee) That is, all which cohere to one onelie head thereof, to wit CHRIST. and againe writting to *Iohn* patriark of *Conſtantinople* who began first to vſurpe the ſame, he ſayeth *If Paull eſchewed that the members of the* LORDS *bodie ſhould be particularlie ſubiected vnto other heads beſide* CHRIST, *altho they were Apoſtles, what will thou be able to anſwere at the ſtrick Tryall of the laſt judgement to* CHRIST *the Head of His Univerſall Church, who preaſſeth by the tytle of Univerſall Biſhope to ſubject all theſe his members vnto thee as head? which wickednes* (ſayeth hee) *what elſe is it but thereby to imitat him, to wit, Lucifer, who deſpyſing the Legions of his fellow-*

Bel. l. 2. de pont. Roma. c. 31. & præf. de ſummo pō. Greg. l. 4. indict. ep. 36.

follow Angels, joyned with him, in the societie; did attempt to mount above them to such a hight of singularity: That hee lykewyse, would bee under none; but hee alone would bee above all others: (which is, indeed, to sit, as God, in the Temple of God.) And, therefore, such Style *Gregorie* declareth, to bee not onlie prowd and prophane; but also Antichristian. And *which none of my Predecessours* (sayeth hee,) *Bishops of Rome, would ever consent to have: Neither I my self, would consent thereto, for what were this, else but to lose the Fayth,* (sayeth hee;) and, *to make ship-wrack thereof.*

Greg. l. 4. indict. Ep. 36. & 38. & l. 6. Ep. 30. & l. 7. ep. 30

2. BELLERMINE styleth the Pope, *The Husband of CHRISTS Church:* contrarie to the place forecited, 2. *Cor.* 11. 2. Of which sayeth BERNARD, to Pope EUGENIUS; when hee had told, That Christ is the onlie Husband of His Church: *Wherefore,* (sayeth hee,) *call not his Beloved Spouse Thyne, and challenge thou nothing as proper to thee over her.* And, which Title their canonized AQUINAS, LYRA, & LOMBARD, on 2. *Cor.* 11. 2. showeth to bee proper onlie to CHRIST alone; and

l. 2. de pō. c. 31.

Ep. 137.

with-

without blaſphemie, is not communicable to anie.

3. *Bellarmine*, alſo, calleth the Pope *Generall Father*. A Title proper onlie to GOD: Therefore, ſayeth Pope *Gregorie* to *Iohn* of *Conſtantinople*; who firſt attempted to uſurp that Style. *How wilt thou anſwer in the Day of that Terrible Examination of* CHRIST *the Iudge; who is to come, who deſerveth to bee called, not onlie Father, (*ſayeth hee,*) but alſo, The Generall Father of all?* *Præf. de Rom. Pont.* *Greg. lib. 4. indict. Ep. 38.*

4. By the ſame *Bellarmine*, in the place forecited, hee is called *That Corner Stone*, ſpoken of by *Iſai. cap.* 28. *proved*, and *precious*; which Title to be onlie proper to CHRIST; and without groſſe blaſphemie, to bee communicable to none, theſe *Romaniſts* beareth witneſſe: To wit, *Hugo de S. Charo*, *Pintus*, and *Peruſin.*, on this place, rendring theſe Reaſons: 1. Becauſe he, and hee onlie as a corner ſtone coupled together, both *Iew* and *Gentile* in one unitie of Fayth. 2. Hee is called PROVED, by the Paſſion of His Croſſe; which Hee onlie indured. 3. As, alſo, Hee is called PRECIOUS; In reſpect both of the Infinit

Worth and Excellencie of His Person; being GOD and MAN: As lykewyse, by the Merit of His Sufferinges, whereby the world is redeemed.

Hee was called, *That Light that came into the World; And, which the World receaved not,* by *Cornelius Mus*, Bishop of *Bitonto*, in a publick Oration, before the Councell of *Trent*; which is extant, and printed at *Rome in Platea Parionis*: which is spoken (*Iohn* 1. 9.) onlie of CHRIST. And, which Tytle their own *Lyra*, *Carthusian*, and *Ferus*, showeth to belong onlie; and is competent to CHRIST.

So, lykewyse, (as *Antoninus*, Archbishop of *Florence* reporteth in his Historie,) when the *Sicilian* Ambassadours asking pardon of Pope *Martin* the fourth, delyvered their Ambassage in these terms: saying, *Agnus DEI qui tollis peccata mundi miserere nobis.* The Pope accepting of this Tytle, replyed disdaynfully: saying; In the terms whereby the Souldeours mocked CHRIST, *Ave, Rex Iudæorum, & dabant illi alapas.*

Ant. summa hist. part. 3. See historie of the Councell of Trent. p. 161.

So that by assuming such Tytles proper onlie to GOD, and CHRIST

IESUS,

IESUS, GOD and MAN; wee ſee hee ſitteth as God, in the Temple of God: All which being ſo manie Blaſphemies, it is no marvell therefore, that, That Scarlet coloured Beaſt ſpoken of, *Revel.* 17. 3. Is ſayd, to bee *full of the names of blaſphemies.* Amongſt which in expreſſe terms *Gregorie* calleth the Tytle of *Univerſall Biſhop, Nomen Blaſphemiæ*; tho there were no more than that name alone, to proue the Pope to bee *Antichriſt.*

From all which former, wee reaſon thus, he that ſitteth in the tẽple of God, as God, that is, as in Gods ſtead claiming to be his vicar generall, and who uſurpeth alike Tytles with God, which are only proper to God: and in him are the names of blaſphemie ſpoken of *Revel.* 17. 3. Who alſo equalleth his decrees & traditions with the verie oracles of God, hee is the *Antichriſt.* *Diſt. 19. c. 6. in canonicis.*

But the Pope doth all this, as we haue proven in all this preceeding Chapter, by the witneſſing of Romaniſts themſelves, Therefore, it followeth that the Pope is *Antichriſt.*

Of the Popes, not onlie equalling himself with GOD; But extolling himself aboue GOD himself. Which is the hight of Antichristian Pryde, and Matchlesse Impietie.

HAving shown, how the Pope exalteth himself against all that is called GOD, by participation onlie of name: And, equalleth himself, also, with him, who is GOD onlie, in Essence; Followeth, to show, How lyke *Lucifer* in his Meridian, or highest ascension, hee extolleth himself, aboue GOD. 1. Extolling his Authoritie, over the Scriptures; which are the WORD of GOD: And, consequentlie, aboue GOD himself. 2. Making himself Iudge over GODS WORD: And, what it sayeth is lawfull. Hee saying; It is unlawfull. 3. In taking from GODS WORD; and cancelling some of His Commandements. 4. In cont

4. In the contradicting in expresse termes GODS WORD: For which Hee is justlie called *Antichrist*: That is, Contrarie in his Doctrine to CHRIST. And, 5. In dispensing against GODS WORD: And, allowing that which GODS WORD condemneth.

First, then, (as their own beforecited *Cassander* speaketh,) Hee extolleth his Authoritie aboue the Scriptures, which are GODS WORD; in so farre (as *Romanists* teach;) That the Authoritie of the Church, (whereof hee is head,) is aboue the Scriptures: And, that Scriptures must follow the Church, (as her Lackey;) and not the Church the Scriptures. Therefore, sayeth, Cardinall *Cusanus*; *Sequuntur igitur Scripturæ Ecclesiam; sed non è converso.* That is, Therefore, the Scriptures follow the Church: But not that the Church is to follow the Scriptures; *Quare nec mirum* (sayeth hee,) *si praxis Ecclesiæ uno tempore inter interpretatur Scripturam uno modo, & alio tempore, alio modo, nam intellectus currit cum praxi.* That is, Therefore, it is no marvell, if the practise of

Ep. 7. ad Bohemos. p. 8. 5. 8.

the Church interpreteth the Scripture at one tyme, one way, and at another tyme, another way: For, the meaning of the Scripture runneth with the practise of the Church; in so farre as, *mutato judicio Ecclesiæ*, (sayeth hee,) *mutatum est & DEI judicium*. That is, The Church changing her judgement; GOD must also, change His judgement. Then, which what can bee greater exalting aboue GOD, and Blasphemie?

Ep. 3. ad Bohemos. p. 838.

Secondlie; Hee extolleth himself aboue GOD; in so farre as hee maketh himself judge over GODS WORD. And, what it sayeth, is lawfull: hee sayeth, is unlawfull. One example whereof in place of manie, wee haue in the Popes Canon Law: Where it is sayd, speaking of second Marriages; *Secundam quidem accipere uxorem, secundum præceptum Apostoli (propter incontinentiam hominum,) licitum est, secundum veritatis autem rationem, vere fornicatio est.* That is, TO MARIE a second wyf, according to the Apostles command, (becausse of mens incontinencie,) it is, indeed lawfull. But according to the rule of trueth: it is truelie fornication. So that hee censureth

Causa 31. c. hac ratione.

ſureth the Apoſtles command, which is GODS, to command ſinne and uncleaneſſe: And, not to bee according to the Rule of Trueth. Which is higheſt Pryde and Blaſpemie: And, nothing elſe, but the mouth of the *Dragon*.

Thirdlie; *Hee* extolleth himſelf aboue GOD; in ſo farre, as hee dareth to take from GODS WORD; and blot out ſome of his morall commandements. For example; The ſecond Commandement forbiddeth three thinges: 1. The repreſenting of GOD by anie image: 2. The worſhipping of anie image: and, 3. Anie ſign of religious adoration; as bowing down to them. Now, leſt the poor people ſhould fynd how farre they are miſled; and made to commit Idolatrie, by worſhipping of images. Therefore, in their Catechiſmes they haue taken out the ſecond Commandement of the morall law. Nay, they are become ſo ſhameleſſe, when they are preſt with this Lurd Impietie: That the Ieſuit *Vaſquez* ſayeth; That that prohibition was onlie a poſitiue ceremoniall law; *Ideoque tempore legis Euangelicæ*, (ſayeth hee,) *debet ceſſare*. That is; And,

Contrarie to Revel. 22. 19.

L. 2. de ador. diſp. q. c. 3. §. 74.

is; And, therfore, in the tyme of the Law of the Goſpell, it ought to ceaſſe, (ſayeth hee,) as if Idolatrie were but a ceremonie; and that the Goſpell did not forbid the ſame. Contrarie to 1. COR. 6. 9.

Fourthlie: *Hee* extolleth himſelf aboue GODS WORD, and HIS Commandements, in contramanding; and expreſſe contradicting of GODS WORD. Whereof the Apoſtle noteth Therefore, two of his Doctrines; to bee Doctrines of Devils; *In forbidding of marriage; and, commanding to abſtain from meats, which GOD hath created, to bee receaved with thanksgiving, of them which believe; and know the Trueth; for everie creature is good,* (ſayeth the Apoſtle,) *and, nothing to bee refuſed, if it bee receaved with thanksgiving.* Yet, on the contrarie: Albeit of marriage, that the Apoſtle ſayeth, It is honourable amongſt all, and the bed undefyled. 1. The Pope ſayeth, It is not ſo amongſt all: Becauſe not amongſt the Clergie, to whom hee hath therefore forbidden the ſame. 2. Neither is the bed of Marriage, a bed undefyled, (ſayeth hee,)

1. *Tim.* 4. 3. 4.

Heb. 13. 4.

Diſt. 82. *c. prepoſuiſti.*

Becauſe

Becauſe it is the vncleanneſſe of the fleſh; and, they that are in the fleſh, (ſayeth hee in his Decretall of the Canon Law,) *can not pleaſe* GOD. Now, what doctrine this is; and, how oppoſite to GODS: The Apoſtle not onlie telleth us; But, alſo, that worthie Martyr, *Ignatius*, the diſciple of *Iohn*, in his ſixt Epiſtle to the *Philadelphians*; ſaying, *Si quis legitimam commixtionem, & liberorum procreationem corruptelam, & pollutionem appellet, talis Apoſtatam illum draconem in ſe habitantem fovet.* That is, If anie man ſhall call lawfull copulation in marriage, and procreation of children, to bee carnalitie and pollution Such a one entertaineth that Apoſtat dragon dwelling in him, (which is the devill.) Lykewyſe, *His* prohibition and commanding, to abſtain from meats, at ſuch or ſuch tymes, for conſcience ſake, contrarie both to GODS WORD, and Chriſtian Libertie; what elſs is it, alſo: But, the ſame apoſtat dragons mouth? And, whyle as in lyke manner, anie who ſhall tranſgreſſe this his command concerning meats; or anie other, which are called *Precepta Eccleſiæ*, ſhall bee, and haue

haue beene more severelie punished than anie who transgresse the Commandements of GOD: What elsse is this, but the exalting himself aboue GOD?

I might instance here the whole *Doctrines of Poperie* expresslie contradictorie to the Doctrine of GODS WORD; As, The *Forbidding the people to reade the Scriptures*: Expresslie contrarie unto CHRISTS Commandement, *Iohn* 5. 39. And, the Apostles, *Col.* 3. 16. The *Invocation of Saincts or Angels*. Contrarie to *Rom.* 10. 14. *Prayer also in an unknown tongue*. Contrarie to 1. *Cor.* 14. 15. *Representing GOD by anie Image*. Contrarie to *Isai* 40. 18. *The worshipping of Images, or bowing to them*. Contrarie to *Exod.* 20. 5. The doctrine of *Freewill* in our conversion. Contrarie to 2. *Cor.* 3. 5. *Iustification by works*. Contrarie to *Rom.* 3. 21. The doctrine of *Merit*. Contrarie to *Rom.* 6. 23. The doctrine of *Purgatorie*: contrarie to *Revel.* 14. 13. Of *Transubstantiation* in the Sacrament: contrarie to 1. *Cor.* 11. 26. Of *Keeping back the Cup* from the people: contrarie to *Matth.* 26. 27.

26. 27. and, 1. *Cor.* 11. 28. And, Of the *Masse*: contrarie to *Heb.* 10. 14.

Fyftlie: *Hee* extolleth himſelf aboue GOD; by diſpenſing with the Law of GOD: Whereas it is a common receaved Rule; That no inferiour can diſpenſe with the Law of a Superiour: but, on the contrarie.

Now, that the Pope arrogateth to himſelf, this power to diſpenſe with the Law of GOD; both the Romiſh doctrine, and the Popes practiſe conform doeth ſhow.

And, firſt, for doctrine *Angelus Clavaſius*, in his *Summa Angelica*, giveth this reaſon, why the Pope diſpenceth ſometymes with GODS Law; *Becauſe wee haue the example of* GOD *Himſelf*, (ſayeth hee,) *that oftentymes hee hath diſpenced himſelf with his own law.* And, *the Pope may doe all thinges*, (ſayeth *Panormitan*,) *which* GOD *Himſelf may doe.* Lykewyſe: *The Pope may diſpence against both the Old and New Teſtament*, (ſayeth hee,) *Cap. licet, num.* 3. *de fe-riis, f.* 206. & *Cap.* 51. *num.* 4. *de diuerſis, num.* 69. *Imo Papa tollit jus divinum diſpenſando contrà Evangelium*, (ſayeth *Petrus*

Summa Tit. Papa, f. 141.

Panor. tit. de propoſitis, num. 12. *f.* 77.

Petrus de Monte, in his *Monarchia Papæ.*) That is, The Pope may take away GODS Law, by his dispensation against the Gospell.

Next: For practise the forenamed *Angelus Clavasinus*, in his *Summa Angelica*, *f.* 241. relateth that Pope *Martin*, the fyfth, gaue one a dispensation To marrie his own sister: And, telleth us, That *Sanctus Antoninus* is a conjunct Recorder of this with him.

Lykewyse: *Villa*, *Scotus*, and *Orbellis*, all three on the fourth of the Sentences, reporteth; How that Pope *Lucius* dispensed with one *Panormitan*, to haue two wyues at once. Tho also, an Archbishop; *Out of the plenitude of his power*, (sayd they,) *against the Apostle*, 1. *Tim.* 2. 3.

Villa dist. 27. *f.* 195
Scotus, *dist.* 33. *q.* 2. *f.* 255.
Orb. dist. 33. §. 2.

And, how the Pope of late dispensed with the king of *Pole*, *Sigismund*, to marrie two sisters: As hee did *Henrie* the eyght before, to marrie his brothers wyf, is notore to the whole world.

From all which former, I argue thus: *Hee* who extolleth himself, not onlie aboue all that is called God: But, also, aboue

aboue GOD himſelf: who is ſo in eſſence; *Hee* is that *Grand Antichriſt*; *That Man of Sinne, in an eminent way*; *and ſonne of Perdition*; As the SCRIPTURE teſtifieth.

But, the Pope doeth this many wayes, as wee haue ſhown in this preceeding Chapter.

Therefore, *Hee is that Grand Antichriſt.*

CHAP. XIII.

Of Antichriſts, or the Popes idolatrie, and ſpirituall whooredome. Revel. 17. 6.

IN regard wherof Rome with her Papall Head, (*Revel.* 17.6.) is called *That Great Whoore*, (and alluding to *Her* uſuall and uſurped Tytle of *Mother-Church.*) *Shee* is called, *The Mother of Harlots*; and, *abhominations of the earth*: Being not onlie guiltie herſelf of idolatrie, (called

Gloſs. ordin. integer Antichriſtus, caput & corpus.

ſpirituall whooredome;) But, alſo, being the propagater thereof to all other parts under her juriſdiction. So that ſhee is lyke *Ieroboam*: Who not onlie ſinned by Idolatrie himſelf; but alſo made all ISRAELL to ſinne.

How guiltie then, the Pope', and the Roman Church under him is hereof, wee ſhall make manifeſt: 1. By their Adoration of Images. 2. By their Invocation of Saincts and Angells: And 3. By their Adoration of the Hoſte.

Firſt, then, concerning the Adoration of Images; Decreed in their late *Councell* of *Trent*, under *Pius* the fourth, *Seſs.* 9. the doctrine; which by all their Schoolmen is aſſerted, (as teſtifieth their own Biſhop *Pereſius*,) is this; That Images are to be worſhipped, with the ſame worſhip as theſe whom they repreſent. And therefore, the Images of GOD and CHRIST, are to bee worſhipped, with the higheſt Divine Honour, which they call LATRIA. Which doctrine theſe who are here after named doe maintaine: To wit, Their canonized Sainct, *Thomas Aquinas: parte.* 3. q. 25. *art.* 3. *Alexander de Hales. part.* 3. q. 30.

Pereſ. de trad. part. 3.

3. q. 30. art. vlt. *Azorius, instit. moral.* 9. tit. 1. c. 6. *Bonaventure, in tertiam Sent. Dist.* 9. *Cabrera in tertiã Thomæ, q.* 25. art. 3. *disp.* 2. *num.* 34. *Jacobus Atlantus, in Rom.* 1. *f.* 42. *edit. venet.* 1557. with dyvers others.

The Iesuit *Vasquez*, in lyke manner, disputeth the ouestion, and concludeth; *That if the worship of Images, bee a religious act at all, it may justlie bee called* LATRIA: *For* LATRIA *and Religion, are the same thing*, (sayeth hee.) And, so sayeth their Bishop *Peresius* lykewyse, in the place forecited. And, as for such subtile distinctions; whereby they would palliat their Idolatrie. They are such, (as *Bellermine* speaketh;) *which neither themselves vnderstand, who haue broached them.* And, *farre lesse the vnlearned people*, (sayeth hee.) And, especiallie, that of DULIA; The Scripture witnessing, That the religious act therof, is proper to GOD onlie, *Deutr.* 6. 13. 1. *Sam.* 7. 3. and *Act.* 20. 19. And, when it was given to anie creature, it was ever counted Idolatrie, GAL. 4. 8.

Vasq. l. 1. *de ador. c.* 1. *disp.* 6. *num.* 168.

Bell. l. 2. *de imag. c.* 22. §. 4.

And, as this is their Idolatrous doctrine, concerning the sort of Adora-

tion. So, lykewyſe, concerning the extent, or termination there of; Thus ſayeth *Bellarmine*: To wit, *That images are to bee worſhipped properlie: That is, As they are conſidered in themſelves.* So that the worſhip ſtayeth it ſelf in the Image, (ſayeth hee.) *For, if the Image were not to bee worſhipped, but vnproperlie. To wit, Becauſe before it, or in it, or by it that which it repreſenteth, is adored. Then, ſurelie, it might bee ſimplie denyed,* (ſayeth hee,) *That Images ſhould bee worſhipped at all.*

Bell. l. 2. de imag. c. 21. & 23.

Next: To come to the practiſe of Adoration of Images: *It is more than manifeſt,* (ſayth their own *Caſſander,*) *Then can bee expreſt by words; that the worſhip of Images, is come to that hight: That the verie Pagans themſelves haue given to their Idoles. Neither is that excuſe of anie worth,* (ſayeth hee.) *Which ſome vſe to pretend, that they worſhip not the Images, but them whom they repreſent, for this colour the Pagans alſo vſed for their idolatrie as wee ſee in Arnobius* (ſayeth he) *and may be alſo ſeene in Aug. l. 3. de doct. Chriſt. c. 7. and elſewhere.* And which excuſe likewiſe BELLARMINS forecited words refuteth, where he ſayeth, *That if*

Caſs. conſult. de imag. c. 21.

Arnob. l. 6 adv. gentes Lact. l. 2. divin. inſtit cap. 2. Aug. in pſal. 96. and 13.

the

the *Image were not to bee worshipped, but improperlie: Because before it or in it; or by it that which it representeth is adored. Then, surelie, it might bee simplie denyed,* (sayeth hee,) *that Images should bee worshipped at all; yea, the same is come to that hight of madnes* (sayeth their own *Polidor Virgil.*) *That this part of Religion is little different from impietie it self, for there are very many so exceeding rude and stupid* (sayeth hee) *who worship images made of stocks & stones, brasse and marble &c. not as representing figures, but as if they had sense and feeling, and confide more in these* (*to whom speciallie they go in Pilgramage*) *then in Christ Himself.* L. 6. de inven. rer. c. 13.

Yea, some dote so upon images (sayth their own *Gabriel Biell*) *that they believe a certan Deitie, grace or holieues to bee in them, whereby they are able to work miracles, restore health, and deliver from dangers, and to preserue from hurts and snares, out of the confidence of the forenamed, being moved to worship them, that they may obtaine some of the former things; Whence also it is* (sayeth hee) *that they obliege themselves to undergo Pilgramages, some to this and some to that Church, according as they respect the images,* Biel. in exposit. missa, lect. 49.

believing that this image in such a place is of greater vertue than in another, and is more famous for miracles, & of greater power, (a cleir example wherof we haue in the pilgramages to our lady of *Loretto & Hales*) *And if at any time miracles bee wrought upo men who haue recourse to them, this is not by vertue of the image* (sayth he) *but some tymes by the operation of the Devill, to deceiue such idolatrous worshippers, GOD so permitting, and their infidelitie so deserving the same.*

Secondlie of Popish Adoration and invocation of Saints.

This their idolatrie which they perforne heerein, they seeke to palliat by this distinction, that they invocat them not as mediators of redemption, but onelie of intercession, which last, tho it be altogether unlawfull, CHRIST being onely our Mediator of intercession in the heavens, & this being that part of his priestlie office which he there performeth, & shall performe till his second comming, and wherein he will haue no partner neither Saint nor Angel, yet to showe the con-

contrare, to wit, that they invocate thē, as mediators of redemption, I ſhall prove the ſame. 1. Out of their Roman miſſall, where they ſay to the virgine Marie,

O Felix puerpera, noſtra pians ſcelera,
Iure matris, impera redemptori. And thereafter,

Tua ſemper ubera noſtra ſanent vulnera.

That is,

O Happie Mother, who expiats our ſinnes, by the authoritie of a Mother command our Redeemer, and let thy Pape milk heale our wounds. Wher we ſee the expiation of our ſinnes, and healing our ſouls wounds attributed to the virgin Marie and her milk, which is onlie proper to CHRIST, and to His Blood, and that moſt blaſphemouſlie is aſcribed to her a power now to cōmand her Sonne: and conſequently the Creator to be ſubject to the creature, and therefore alſo in a book called ANTIDOTUM ANIMAE. They ſpeake thus, *Tu ancillam Jeſu Chriſti te vocare voluiſti, ſed vt docet Lex divina, tu illius es Domina: nam Lex jubet & ratio, matrem præeſſe Filio.*

The like blaſphemous ſtuffe wee haue in that book written by a Ieſuit of late

named *Carolus Bonartius*, alias, *Scribonius* called *Amphitheatrum honoris*, Who inquiring what is the beſt ſoules plaiſter, anſwereth,

Lac matris miſcere volo cũ ſanguine Nati
Non poſſum antidoto nobiliore frui. That is I will mixe (ſayeth hee) the Mothers milk with the Sonnes Blood, for I cannot haue a more ſoveraigne plaiſter than this.

Lect. 80. in Canone Miſſæ.

Yea, moreover they affirme (as wee haue it in their owne famous *Gabriel Biell.*) *That as Aſuerus offered to Eſter the half of his Kingdomes: ſo GOD hath diuyded his Kingdomes betweene Himſelf and the virgin Marie* (ſayeth hee) *giving to her, Mercie to beſtowe, and reſerving juſtice onelie to Himſelf; wherefore it is lawfull* (ſayeth BERNARDIN de buſto) *to appeale from the Sonnes juſtice to the Mothers mercie*; And therefore, in like manner they haue turned the whole pſalter of *David* which ſuteth mercie, from *Domine*, Lord, to *Domina*, our Ladie, as may be ſeene ſpeciallie pſal. 71. & 93. where they ſay pſal. 71 *Deus judicium tuum regi da, & miſericordiam tuam Reginæ matri ejus*, and pſal. 93. They ſay of CHRIST,

In mariali part. 3 Serm. 3.

Pſalterium B. Virg.

Deus

Deus ultionum Dominus, sed tu Benigna Mater misericordiæ ad miserandum inflectis illum. That is, O GOD Thou art a LORD of revenge, but thou myld Mother of mercie thou art shee that moveth Him to pittie And not only call they her *Domina* but *Dea*, and therefore they sing unto her, *Tunc tibi laudes Dea dices omnis sexus & ætas.* *In lib. 8. Aug. de ci vit. Dei, cap. 27.*

So that (as their own *Vives* testifyeth) *They are come to that hight of Idolatrie in this poynt, that they worship no otherwise their he & she Saints* (sayth he) *then they do GOD Himself, naither see I* (sayth he) *in many things what difference ther is between their opinion of Saints, & that which the verie Heathen haue of their gods. Yea, They haue placed more confidence in their merits and intercession than in CHRISTS merite,* (sayeth their own *Cassander*,) *and so having obscured that Office of CHRISTS onlie mediation, they haue in place thereof substitute* (sayth he) *the advocation of the Virgine Marie, and others.* *Cass. consult. art. 21.*

I may heere adde their Idolatrous Adoration by kneeling and kissing of pretended Reliques of Saints, *which being most part false through the avarice of Priests*

sayeth

Cass. Consult. Art. 21. (sayeth their owne *Cassander*) *haue beene obtruded, for entysing of simple People, and fained miracles haue beene alleadged to haue beene wrought by them, whereby the superstition of people hath beene greatly fostered.*

Yea, not onelie are such Reliques worshipped by kneeling and kissing, but also by putting up prayers to them, as if they heard, or had sense or lyfe, for thus they pray to the Crosse, as *Bellarmine* granteth which hath now no being.

O Crux ave spes unica, Auge piis justitiam, reisque dona veniam. That is,

Hayle holy Crosse, our onlie Hope, who upon earth do line,
To godlie righteousnes augment, to guiltie pardon giue.

So likewise they pray to the speare that pierced CHRISTS side.

Ave ferrum triumphale, felix hasta nos amore per te fixo suucia. That is

All hayle triumphant yron, and speare that happie is,
Lance us with love of Him, whom thou didst pierce, I wis.

And to that Picture of CHRISTS face on *Veronicas* Handkerchife, they pray thus. *Nos deduc ad patriam o felix Figura, ad videndam faciem*

In mirabilia Romæ. p. 24.

faciem quæ est CHRISTI pura.

And as for their worshipping and Idolatrous praying to angels, chieflie whom they call their guardians, as the same is expreslie against COL. 2. 18. Who affirmeth that these who do so under pretēce of Humilitie do not hold the Head, and consequentlie cannot retaine communiō with the Bodie, which is CHRISTS Church. So likewise that famous and ancient Councell of *Laodicea*. CAN. 35. not farre from the COLOSSIANS did solemlie decree against the same as manifest Idolatrie, and pronunced anathema to al such who did invocat Angels, because (say they) *These who do so, haue forsaken Our LORD IESUS CHRIST*, (καὶ εἰδωλολατρείᾳ προσηλθεν) *and given themselves to Idolatrie*, which canon also *Theodoret* upon the second to the Colossians citeth, and showeth that this was their pretence of humilitie for their Idolatrie, saying, that GOD was invisible and inaccesible, and therefore it was fit that men should obtaine GODS favour by the means of Angels, which is now in like-manner the very excuse of Poperie.

Thirdlie of

Thirdlie, of Popiſh Idolatrie in Adoration of the Hoſte.

But before I come to this their Idolatrous adoration, I cannot paſs by Firſt, Their blaſphemous aſſertion. Which *Gabriel Biell* ſetteth down in theſe words of the Prieſt, ſaying, *Hee that created mee hath given mee power to create Himſelf, and Hee that created mee without mee, is created by me.* Their late Ieſuit likewiſe *Cornelius a lapide* ſayeth, *That* CHRIST *is borne and as it were begotten upon the Altar* (ſayth he) *and if He were not yet incarnat, yet as powerfullie Hee ſhould be incarnat by the words of conſecration, as Hee was at firſt, wherefore the Prieſt* (ſayeth hee) *is as the Virgin that boore Him, the Altar is the manger, & the little Emmanuell which he beareth, is* CHRIST *brought fourth under the little Hoſte.*

Lect. 4. in canonē miſſa.

A Lapide in Iſai 7. 14.

Next, as for the worſhip which is to be given to it, the Councell of *Trent* hath decreed that it is the higheſt Divine worſhip, which they call *Latria.* Now if the conceate which Papiſts haue of Tranſſubſtantiation proue falſe, Their Ieſuit *Coſter* in his Enchiridion freelie con-

Seſſ. 13. Can. 5.

Cap. 12.

confeſſeth *That then they ſhould committ the groſſeſt Idolatrie, the like whereof* (ſayeth hee) *was never heard nor ſeene in the whole world.* Now (beſide the word of GOD againſt it, and their own expoſition of the words of conſecretion in their cannon law, declaring them to bee figuratiue) according to their own principles they cannot certanlie know that Tranſſubſtantiatiō is made by the prieſts conſecration, and conſequentlie that the Hoſte which they worſhip is any other thing but bread, & therfor that their act of adoration is Idolatrie, ſeing the chāge doth whollie depend upon the conſecration, and the conſecration again dependeth upon the intention of the Prieſt, which none can certanly know but himſelf, *Bellarmin* himſelf ſaying thus, *Neq; poteſt quis certō eſſe certitudine fidei ſe percipere verum ſacramentū, cum ſacramentum ſine intentione miniſtri non conficiatur, & intentionē alterius nemo videre poſſit.* That is, Neither can any be ſure by the certanty of faith that he receivth a true ſacramēt, ſeing the ſacrament is not made without the intention of him who miniſtrats it, & no man can ſee the intention of another

Diſt. 2. de conſecr. c. Hoc eſt.

Concil. Trid. Seſſ 7. can. 11.

De juſtif. l. 3. c. 8.

other. Whence it will follow that no Papist can be sure that he committeth not Idolatrie, but admit that the Priests intention should be right at the time of consecration, yet if either he that baptised him, or the Bishope that gaue him order haue missed in their right intention, then he is neither a Christian, nor a Priest, and consequentlie what he doeth is no consecration, so that the bread remeaneth bread still, and consequentlie the worshippers thereof are grosse Idolaters, and all Papists are in no better case then the Samaritans were in, of whom our Saviour said, *Yee worship yee know not what.* *Iohn 4.22*

Where I cannot omitt that notable discourse of *Catarinus* Bishop of *Minori* in the Councell of *Trent*, consonant to this of mine: *If a Priest* (said hee) *having a charge of 4. or 5000. soules were an Atheist or infidell in heart, but yet a formall Hypocrit, and in absolving the penitent, baptising of Children, and consecrating the Eucharist, had an intention not to do what the Church doth, it must be said, that the Children are damned* (said hee) *the penitents not absolved, and that all remaine without the fruit* *Hist. of the Counc. of Trēt lib. 2. p. 240.*

of

of the Communion, hee added, *if any would say, these cases were rare, would to GOD it were so* (said hee) *and that in this corrupt age wee had no cause to doubt they were many. But suppose they are very few, or but one onelie, let there be a knave priest* (sayth hee) *who faineth, and hath not an intention to minister true baptisme to a Child, who after being a man growne, is created Bishope of a great citie, and liveth many yeares in that Charge, so that he hath ordained a great part of the Priests, it must be said that hee not being baptised, is not ordained, nor they ordained who are promoted by him, so that in that Citie there will be neither Eucharist,* (and consequentlie an Idolatrous adoration of bread) *nor yet confession or absolution* (said hee) *because that cannot be without the Sacrament of order, nor order without a true Bishope nor can he receive order who is not baptised, Behold then* (said hee) *millions of nullities of Sacraments by the malice of one Minister, and in one act onelie.*

CHAP.

CHAP. XIV.

Of the Popes or Antichrists bloodie crueltie, Revel. 17. 6.



OF *Antichrist* his Bloodie Crueltie, *John* speaking *Revel.* 17. 6. Sayth thus, *And I saw the Woman drunk with the blood of the Saints and Martyrs of Iesus*, which to be true of the pope, I will, 1. instãce their famous forecited *Petrarch* in the third Chapter of this Treatise, & in that Epistle of his, wherin he deploreth the calamitie of the citie of *Rome*, & speaking of the Pope and his Cleargie there, sayeth to his friend to whom hee writteth, being then at Rome, *There thou seeth* (sayeth hee) *not onlie CHRISTS Adversarie* (meaning the Pope as *Antichrist*) *but which is more grievous to see, under the Banner of Christian profession, fighting against CHRIST, and drunk with his Blood* (to wit, by persecution of his Saints.)

Petrarch. l. 1. ep. 18.

Ber-

Bernard likewise in his first sermon of *Pauls* conversion cryeth out thus, *Heu, heu, Domine Deus, quia ipsi sunt in persecutione tua primi, qui videntur in Ecclesia tua primatum deligere & gerere principatū,* That is, Alas, alas, LORD GOD, that these are first in the persecution of Thee, who are seene to loue the primacie in thy Church, and to haue the chief place, (meaning the Pope) and thereafter to cleare himself more particularlie and plainlie he sayeth, *Egressa est hac iniquitas à senioribus iudicibus, Vicariis tuis, qui videntur regere populum tuum,* that is, This iniquitie is come foorth from the eldest that are Iudges, even these that pretend to be thy vicars, and who seeme to governe thy people. *Bern. ser. 1. cōvers. B. Pauli.*

In-like-manner that charter Monk, who is author of *Fasciculus temporum*, hee cryeth out upon the 900. yeare of CHRIST, saying, *O worst times that ever were* (sayeth hee) *wherein the godlie man doth perish, and trueth is decayed amongst the sonnes of men,* and after rehearsall of other vices in the Roman sea, hee sayeth, *O what persecution is now? Alas, what company, what Assemblie, yea, what* *Fasciculus temp. anno 900.*

man may bee now secure.?

Likewise *Platina* the Popes Secretarie in the life of *Silvester the third* showeth, *That in these tymes good men were oppresst by the Popes, who had entered in by pride and Simonie, and which fashion* (sayth hee) *I wish our times had not observed, and except GOD prevent it wee are to see worse.*

An example whereof both he in the life of Pope *Honorius* the second setteth down, as also the Abbot *Tritemius* in his Chronicle, *Platina* telleth us thus, *That one Arnolphus, Christiana religionis praedicator egregius*, that is a notable preacher of the Christian religion, *whom* (sayth he) *many of the Roman Nobilitie did follow as a true disciple of CHRIST, and as a Prophet, was killed by the Cleargie at Rome, Quia acerbe nimium in eorum lasciviam & libidinem invehereturr, & quia eorum pompam & in comparandis divitiis nimium studium improbaret, &c. Hunt laudibus ad Cœlum tollebant, hinc odium, hinc ira, in perniciem bene sentientis usque ad necem excitata.* That is, because he vehementlie enveyed against their voluptuousnes & lusts, and because hee reproved their pride and their too great care to gather riches

In chron. Hir. Sangiens.

Plat. in vita Honorii 2.

riches, who the Roman Nobilitie extolleth therefore with praises to the very heavens, but hence was the Cleargies hatred against him, hence was their wrath stirred up against him, who did rightlie think of these thinges (sayth he) even to the very murthering of him.

The like may be said of that famous *Jerome of Sauanarola*, whom for the same cause thy burned in ashes, as is said of him. *Periit ignivomis Sananarola rogis.* Hence it is also that *Michaell Cecanas* (aboue 400 yeares ago) Generall of the gray Friers, or order of S. Francis, in his book, *Contra tyrannidem Papæ* complayneth, *That there were two Churches, the one of the wicked, which then flowrished, & over which the Pope doth raigne* (sayeth hee) *and the other of godlie and good men which the Pope* (sayeth he) *doth persecute.* which made likewise that forecited worshipfull Esquyre and famous Poët in his time *Chaucer* to speak thus of the Pope and his Cleergie. *Chaucer in his ploughmans Tale.*

Were CHRIST on the earth eftsoone,
These would damne Him to die,
All his heestes they haue foregone
And sayen his Lawes beene Heresie,

And

And against his commands they cry
And damne all His to be brend,
For it lyks not them such losergrie
GOD Almightie them amend.

Whence it is likewise that the forecited Arch-bishope of SALISBURG *Eberhardus* in his oration before the imperiall meeting at *Remsburg*, anno 1246. Said of the Pope avowedlie, *Under the tytle of High Priest and chief Pastor* (sayeth hee) *except we be blind, wee may see a most cruell devouring Wolffe.*

Aventinanna! l. 7. p. 547.

And yet no marvell that they were so cruell against the faythfull witnesses of CHRIST in former times, who opposed them, (as wee see foreprophecied, *Revel.* 11. 7.) When they were so cruell each one against another, as *Platina* witnesseth in the life of *Sergius* the third, who tooke the dead carkise of his Predecessour *Formosus* out of the graue, and as he had beene alive beheaded him, and thereafter did cast the trunck of his body into *Tyber*, whereupon sayeth *Platina*, *See how farre the Popes did degener from their Predecessours, who being most holy men and giving themselves to prayer, and preaching of Christian doctrine refused any such dig-*

dignitie when it was offered, but these (sayth hee) hunting after the Popdome by Simonie and ambition, and having so attayned thereto, misregarding all worship of GOD. *Inimicitias non secus ac sevissimi quidam Tyranni inter se exercebant*, That is, They did exercise hatred & crueltie one against another amongst themselves, no lesse than the most cruell Tyrants that ever were, (sayeth hee.)

What bloodie warres likewise they stirred up thorow all Christendome, that Noble Roman *Valla*, as the Abbot *Trithemius* calleth him, telleth us in his treatise of *Constantins* counterfite donation, in the end thereof: saying, *Papa & ipse bella pacatis populis infert, & inter civitates & principes bella & discordias serit* that is, The Pope both warreth himself against peaceable people, and soweth discord & warres amongst cities and princes, whereupon hee (about the middle) exclameth thus. *O Romani Pontifices exemplum facinorum omnium ceteris Pontificibus, O improbissimi Scribæ & Pharisæi qui sedetis super cathedram Mosi, & opera Datham & Abiron facitis.* That is, Oye Bishops of Rome who are an example of all most wicked

crymes to all other Bishops, O most wicked Scribes and Pharisees who sitteth in Moyses chayre, and yet doeth the works of Dathan and Abiron. The instance of the trueth whereof may be seene in that Tragicall Historie betweene the Emperour *Frederick* the second and *Gregorie* the nynth, set down trulie and impartially by *Pandolphus* an Italian & Romanist, concerning which (sayeth that author) *When I consider with my self that CHRIST (whose vicars the Roman Bishops boasteth themselves to bee) I said to his disciples that they should follow Him, and imitate his example as their Master and Teacher, and commanded them further that they should not draw the sword, but put it up in the sheath, &c. And when I compare the Bishops of Rome, how neere they follow Him whose vicars they (a) they are, & considereth so many and great conspiracies, treasons, & rebellions stirred up by them, &c. And when I meditate with my self the destruction of so many great and famous Cities, the subversion of such Common-Wealthes, the slaughter of so many men, and effusion of so much Christs blood, &c. I am perswaded with my self to think and believe that to bee*

true,

true (sayeth hee) *which Æneas Sylvius writteth in his historie of Austria, that there is no great and notable destruction, no notorious & speciall calamitie that hath hapned either to the Common-Wealth, or to the Church of GOD, whereof the Bishops of Rome haue not beene the authors.*

And as for the Popes cruelties against the poore *Waldenses* the author of *Fasciculus temporum*, a charter mork, telleth us in the life of *Innocent* the third, that an hundreth thousand of them wer partlie slayne, and partlie put to flight by the Earle of *Montferrat* the Popes Generall, of whom their own *Reynerus* testifyth, *That they lived before men both piouslie and justlie, and believed all things rightlie concerning GOD, and the articles of the Creed, onelie that they hated and spake evill of the Church of Rome, calling her the malignant Church, and that whoore spoken of in the Revelation, and which sort of people* (sayeth hee) *are thought to haue continued from the very Apostles times, and were spread abroad in all places, for* (as *Thuanus* telleth us in the preface of the Historie of his time) *being overcome by armes, they fled for refuge, some into the countrey of Provence and to the* L. contra Wald. c. 4.

Alpes bordering upon France, and found in these places refuge for their lives & doctrine, a part also went into Calabria & continued there long (sayth he) till the time of Pius the fourth, a part passed also into Germanie, and dwelt amongst the Bohemians, some also went to Pole and Line-land, and others turning Westward (sayeth hee) found refuge in Britane.

A notable example of which bloodie crueltie against the remainder of these *Waldenses*, Wee reade in the historie of the councell of *Trent*, anno 1545. While that bloodie councell was sitting, who inhabiting the *Alpes* of Provence were suddenlie and unexpectedlie persued by the President of the Parliament of *Aix*; Who neyther having Weapons, nor thought otherwise than by flight to defend themselves, all such who could not flie, but stood to their mercie, without sparing old or young, of what age or condition soever, they slew above 4000. persons who without making defence begged for mercie, & razed the Countreyes of *Cabriers* in *Provence* and *Merindoll*, in the Councie of *Vinoisin*, wherein they formerlie had their abode.

Lib. 2. p. 119.

From

From which time of that bloodie cruel-tie againſt the *Waldenſes*, what alſo hath beene likewiſe uſed againſt *John Huſs & Jerom of Prague*, and theſe who after thē they called Hoſſits in BOHEMIA, & Lollards in ENGLAND: The Hiſtorie of the councell of CONSTANCE, and of the BOHEMIAN warres by the Emperour *Sigiſmund* and the popes Emiſſaries, writen by *Æneas Sylvi* afterward Pope. As alſo the annalls of ENGLAND, can teſtifie, and tho the exact number of them bee not ſet down who ſuffered death & torments for the Trueth in ſeverall places, yet it is certane that in leſſe than 300. yeares, their number farre exceeded the who ſuffered in the times of of the ten Heathen perſecutions. As *Sanders* the prieſt maketh mention in his book of the Churches viſible Monarchie. AND from the tyling of the Ieſuits to the year 1580. which was little more to that time nor 30 yeares, *Baldwin de Antichriſto* counteth almoſt nyne houndreth thouſand to haue beene put to death. The Duke of *Alua* likewiſe uſed to glorie that in few yeares in the Low-countreys hee had cut off 36000. Hogenots, as

L. 8. Demonſt. 34.

C. 6. num. 42.

Iunius

Junius & Tele. cont. Bell. l. 3. de pont. c. 7.

Junius likewise and *Telenus* testifie. *Paulus Vargerius* also a Roman Bishope (who best knew the same) testifieth that in the inquisition in the space of 30. yeares, 150000. were destroyed, as *Downam* of the *Antichrist* showeth.

Lib. 5. p. 413.

The Author likewise of the Historie of the Councell of *Trent*, declareth that at Pope *Paull* the fourth his instigation, and by the great perswasion of the Cardinall of Loraine for the French, and of *Granuell* Bishope of Arras for the Spaniards, in a very short time, before the yeare 1558. 50000. were executed for religion by the hand of the Hangman in the Low-countreyes, besids these huge multituds that suffered in France in the raigne of *Henrie* the second, and his son *Francis*, who succeeded as well in his Fathers crueltie: as in his kingdome, and who having appoynted the Inquisitor *Antonius Democares* to discover them of the religion, by the instigation of *George* Cardinall of *Armignac* destroyed in *Paris Poyton, Tholouse and Aix of* PROVENCE, and other places so great a number as could scarce be counted, and for discoverie of such they caused the pict ure of

the

the Virgine MARIE, and of faints to bee placed in every corner of PARIS, and throughout all FRANCE, and men to ſtand by them, with little boxes to aſk almes for buying waxe candles to bee burnt before them, and whoſoever refuſed to give, or bowed not to theſe images in paſſing by, was taken for a Hugenot & committed to priſon, what cruelties was uſed likewiſe by *Philip* the 2. in Spayne againſt *Johannes Pontius* Count of *Bayleno* who with a preacher and many of the Colledge of S. Iſidor, wer burnt as Hereticks, may be ſeen in the forenamed Hiſtorie of the Councell of *Trent*, alſo againſt *Conſtantius Pontius* confeſſor to *Charles* the 5. and 13 Nobleme, and 28 of the prime Nobilitie of *Valladolid* who were burnt in his preſence, all done by thy Popes inſtigation. *Lib. 5. p. 417.*

As alſo that bloodie decree of *Charles* the 9. king of FRANCE in July 1562. by the Parliament of *Paris* is not to be omitted, whereby it was decreed that it ſhould be lawfull to ſlay all the Hugenots, which by publick order was read every ſunday in every pariſh Church declaring them Rebells, publick enemies, infamous, and

all

all their posteritie, and their goods confiscate. Hist. of the Councell of *Trent*, Lib. 7. p. 648.

I omitt the particularizing of the bloodie warres of *Germanie*, in the time of *Charles* the fift Emperour, recorded by *Sleidane*. The bloodie persecution likewise of queene *Marie* in ENGLAND, which the book of Martyrs reporteth. That never enough detestable massacre of *Paris* also, wherein as *Thuanus* witnesseth were killed 30000 protestants and aboue. The intended cruoltie inlikemanner of that Spanish Armado, anno 1588. The Gun-powder Treason of England likewise. The bloodie warres and of long continuance in *Germanie* of late, and the Rebellion also and cruell massacre of protestants in Ireland, all stirred up by the Pope, and plotted by his Conclave at Rome.

L. 52. hist. p. 1001.

So that justlie it may be said, as *Revel.* 18. 24. That in Her was found the blood of the LORDS Prophets, and of his Saints, and of all that haue beene slayne upon the earth.

CHAP.

Of Antichriſts, or the Popes ſpirituall Merchandiſe or Simonie, Revel. 18. 13.

TO put a further Mark upon that Myſticall Babylon and Her Antichriſtian Head, Revel. 18. 13. It is ſhowne with what Merchandiſe her Merchants ſhould traffeque, amongſt which is recounted laſt, as the moſt ſpeciall to ſumme up all, *The Soules of men*, or practiſe of that horrible ſin of Simonie, in making merchandiſe of Spirituall things which concerneth mens ſoules and ſalvation. And which the Pope doth both by buying, and next by ſelling, as wee ſhall ſhowe by Romaniſts themſelves.

Firſt then to begine at buying ſpirituall offices, and the highest of them, the Popedome it ſelf, let that famous teſtimonie of *Platina* the Popes owne Secretarie make the ſame manifeſt, who in the life of *Syluester* the third ſayth thus;

That

That these who most exceeded in pride and lycbrie attayned to that degree of dignitie, all good men being borne down & rejected, which custome (saith he) I wish our times had not keeped, but this is but little, and except GOD prevent it, we are see worse times, (sayth he) & to show it was an ordinar way of climbing up to the Popedom. In the lyf of Benedict the 4. (he sayth) That the Popes of that age were rather Monsters then men, aquib' ambitione & largitione Petri sedes occupata est, poti' quã possessa, that is, by whō Peters most holy chayre was rather usurped than justlie possessed. Wherupon in the life of another Pope, Sergius the third, he exclaimeth, saying, See then how farre these later Bishops of Rome haue degenerat from their predecessors, who being most holie men contemned that honour when it was willinglie offered unto them, being wholly given to prayer and preaching, whereas these later (sayth he) neglecting divine worship, and seeking and attayning to the Popedome by pride and Simonie, haue exercised such enmitie amongst themselves, like to many cruell tyrants, &c. The like he testifyeth in the life of Stevin the first, as also Onuphrius Panvinius doeth the same in the life

life of *Gregorie* the ſixth and others.

Glaber alſo a Monck about the yeare 1047. who dedicat his hiſtorie to Abbot *Odilon*, ſpeaking of *Sylveſter the Third*, ſayeth thus. *Now the Pope of Rome the Nephew of his Predeceſſours Bennet and John is a Child about ten yeares old, Intercedente theſaurorum pecunia.* That is, by the meanes of a treaſure of moneyes (ſayth hee) by which meanes likewiſe he teleth that the reſt of the prelats in the Roman Church were advanced, *Quos auri potius vel argenti exaltabit quam meritis*, whereupon he concludeth ſaying, *Proh dolor de his evidentiſſime ſcriptura ait, imo ore ipſius DEI, principes exiſterunt, & non cognovi.* That is, Alas for greife, for of theſe the ſcripture (yea, GODS owne mouth) ſpeaketh moſt clearelie, they became Rulers, but not by me, and I did not know it, that is acknowledge them. This *Sylveſter* the third, *Bennet* the ninth, and *Gregorie* the ſixth, *Platina* in the life of *Gregorie* the ſixth calleth *Tria teterrima monſtra*, that is, three moſt wicked monſters, and of that *Sylveſter* ſayeth, *Lyke a Theif and Robber he entered not by the doore, but by the poſterne.* Cardinall *Baronius*

Glab. monach? cluniacenſis.

L. 4. c. 5. & l. 5. c. 4. See alſo Baronius an. 1045.

Baron. annal. 1044 & 1031.

ronius also calleth these three, *Tricipitem bestiam portis inferi emergentem*. That is; That three headed beast, or Cerberus that came from the gates of hell, & yet were in their times counted and called, the heads of CHRISTS Church. From this wicked practise of Simonie, *Petrus Damianus* Bishope of *Ostia* took occasion to complayne, that *Peter* who by a perpetuall curse damned Simonie before, was now forced to set up a shop of Simoniak trade, and in these verses to cry out. *Heu sedes Apostolica, orbis olim gloria,*
Proh dolor efficeris, officina Simonis,
Terunt incude malleis, nummi sunt tartarei.
This also made a Monk *Bernard* In his satyrs, wherein hee poynteth out the Pope and his Simoniak cleargie: to cry out likewise, saying.
O mala secula, venditur infula pontificalis,
Infula venditur, non reprehenditur emptio talis.
Next for selling spirituall and ecclesiasticall Offices and other things. First let their famous *Bernard* and Abbot of Clareall speake, who sayeth in his first sermon vpon the 91. psalme. *Ipsa quoque Ecclesiastica dignitatis officia in turpem quæstum*

ſtum & tenebrarum negotium tranſiere, nec in his ſalus animarum, ſed luxus queritur divitiarum. That is, the very offices of eccleſiaſtick dignities are turned to filthie gaine & the work of darkneſs, neither in theſe is ſought the ſalvation of ſoules, but the aboundance of riches.

Whence it is that *Baptiſta Mantuanus* their carmelit Frier in his book, *De calamitatibus temporũ* ſpeaketh thus of *Rome*,

Templa, ſacerdotes, altaria, ſacra, coronæ,
Ignes, thura, preces, cœlũ eſt venale, deuſq;.

That is, all things are ſellable at Rome. Churches, and prieſthoods, altars and other ſacred things, ſhaven crowns, purgatorie fire, incenſe and prayers, yea, Heaven and God Himſelf is there to bee ſold.

Agreeable heereunto ſpeaketh *Clenard* in his Epiſtle, being profeſſor in *Louane*, and thereafter in *Portugall*, ſaying,

Quiſquis opes ſacras nummo reperire profano
Querit, eat Romam, ſacra ſunt venalia Romæ.

Their famous *Petrarch* likewiſe in his Epiſtle whoſe tytle is, *Calamitatem Romæ deplorat*, and which hath beene before

cited

cited, speaketh thus. *Do they not* (sayeth hee) *buy, sell, and make merchandise of* CHRIST *Himself? Whose Name night and day they extoll with praises, & cloatheth his Images with gold and silver.* *Marsilius Patavinus* Inlikemanner anno 1320. in the 24. Chapter of the second part of his book, intituled Defensor pacis, sayth thus, *These who have visited the Church of Rome, which I may more truely call a shop of traffique, and an horrid den of theeves,* (sayth he) *they shall see playnlie that it is become a receptacle of al villanies, & Merchants for all wares both spiritual and temporall, a very haven for all Simoniaks.* So also speaketh that noble and learned Roman *Laurentius Valla* in his book, *De donatione Constantini*, saying of the Pope, *That hee was not onlie a devourer of the People, and not onely destroyeth the Comonwealth, which Verres, nor Catelin, nor any robber durst. Sed & rem Ecclesiasticam & Spiritum sanctum quæstui habet, quod Simon ille Magus etiam detestaretur,* That is, but also he expoundeth to gaine ecclesiastical things, yea the very Holie Ghost, which Simon Magus himself would detest. Inlikemanner *Theodoricus Vricus* of the order of

the

the Augustin Monks, in his first book, *De consolatione Ecclesiæ*, dedicat to the Emperour *Sigismond*, sayeth thus.

Hen Simon regnat, per munera quæq; regnatur
Judiciumque pium gaza nefanda vetat,
Curia papalis fovet omnia scandala mundi,
Delubra sacra facit, perfidiaque forum,
Ordo sacer, baptisma sacrum cum chrismate sancto,
Venduntur turpi conditione fori. Which is Englished thus.

who now but Simõ raigns? bribes al in all
And wicked pelf just judgemẽt doth forstall,
The popish court doth foster al disgrace,
And turns the church into a mercat place
Chrism, orders, baptism, all which holy ar
Are basly sold, as at a pedling fayre.

And if we will heare a Popes owne confessiõ to wit *Pius secundꝰ* who before he was assumed to the Popedome & was called *Æneas Sylvius* in his fourth epistle to *John Peregal* his procutor then ar *Rome* writteth thus, *There is nothing which the Court of Rome giveth without money* (sayth he) *for the very imposition of hands and gifts of the Holy Ghost are sold, neither is*

the remission of sinnes bestowed upon any, (saieth hee) *but upon such as give money for the same.*

And *Platina* the Popes secretarie in the life of *Bonifacie* the ninth, telleth us that the Popes plenarie indulgences were every where so ordinarlie sold, that the authoritie of the keyes and Apostolick letters was altogether vilifyed.

And of late *Claudius Espencæus* a Spanish Bishope, setteth down in his Commentar upon the first of *Titus* & second digression, a list of the many Tricks and devyces of the court and chancerie of Rome, by grosse Simonie to draw in money, referring these who desire further information heerein, to the book called *Taxa cancellariæ Apostolicæ, & Taxæ pœnitentiariæ*, printed at PARIS by *Toussaint Denis*, anno 1520. Wherein every sin or cryme whatsoever is rated for obtayning of remission thereof. The like practise of Simonie and merchandise of spirituall things doth *Lodovicus vives* regrait upon Augustins eighteenth booke of the Citie of God, and the 22 Chapter. As likewise the worthie English Esquyre *Gefrey Chaucer* of Woodstock in his Plow-

plowe-mans tale, 400 yeares ago, saying of the Popes Clergie:

They Christs people proudlie curse
With broad book and braying bell,
To put pennies in their purse
They will sell both Heaven and hell.

Whence it is that the Abbot of *Ursperg* in his Chronicle and life of *Philip* the Emperour sayeth, *That the waterfloods of all the treasures of the earth did flowe to Rome, to quench her unsatiable thirst of money, as her Chancerie & penitentiarie courts sufficientlie can testifie.*

Hence it was that in the raigne of *Henrie* the third of ENGLAND, it was found (beside large accidents) that the Popes set rent in England was equall to the Kings, to wit, at that time 60000. merks, as the Monk *Mathew* of WESTMINSTER in his *Flores historiarum*, reporteth in the yeare, 1245. Beside that hee exacted of all Residenters at their benefices the third thereof, and from non-Residents the half of their yearelie rent and the goods of all who died untested. *Duarenus* likewise a French Lawier and Romanist in his book *Pro defensione libertatis Ecclesiæ gallicanæ*, witnesseth

Pag. 191. & 227.

that in the time of *Pius* the third, the Pope drew out of FRANCE in one yeare for dispensations, pluralities of benefices, and the like, seven and twentie hundreth thousand crownes.

CHAP. XVI.

Of Antichrists or the Popes lawlesse and most wicked Life, 2. Thess. 2. 3.

FOR which respect *Antichrist* is called (*ὁ ἀνθρωπος τῆς ἁμαρτίας*) That Man of sin, by way of Eminencie or excesse therein, and *v.* 8. That lawlesse and wicked one; who as he professeth in his Canon Law, (dist. 40 cap. 6. Si Papa &c.) *Is to judge all but to be judged by none, altho' he should not only go to Hell himself, but also leade innumerable troops of People with him.*

Whence it is that of *Benedict* the ninth, *Platina* and *Onuphrius* reporteth, after his death he appeared to sundrie in an horrid

Plat. in vita benedict 9.

horrid and monſtrous ſhape telling hee had beene ſuch a Pope, and being asked how, or why he did ſo appeare, hee answered, *Quia in vita Exlex & ſine ratione vixi*, that is, becauſe I lived lawleſſe, and as an unreaſonable beaſt (ſaid he) whence it is alſo, that *Laurentius Valla* that noble and learned Roman before cited, and channon of S. Lateran, ſpeaketh thus, *Nulla itaque uſquam religio, nulla ſanctitas, nullus Dei timor, & quod referens quoque horreſco, omnium ſcelerum impii homines a Papa ſumunt excuſationem*, That is, There is no religion at all to bee ſeene, no holines, no feare of God, and which I tremble alſo to ſpeake of al ſort of wickednes, wicked men from the Pope himſelf maketh their excuſe. *De donatione Conſtantini.*

To come then in particular, to the ſins whereby it is evident that the Pope is that lawleſſe and awleſſe wicked one, or man of ſin forepropbecied: in place of many (alreadie ſpoken of) I ſhall mention two onlie maine ones, whereby hee reſembleth Satan, (the vicar of whoſe power hee is) to wit, crueltie and uncleanneſſe, as ſatan is called an uncleane Spirit, and Murtherer from the begin-

ning, of the which sin of crueltie and blood-thirstines, having spoken before, It resteth now onelie to speake of the other, the sin of uncleanesse, whereof their own Carmelite Frier, *Baptista Mantuanus* thus speaketh.

Roma sub lunaar
Reddita, fœminea Petri dominabitur aula
Ad stygios olet usq; lares, incestat olympũ,
Nidore hoc, facta tota execrabilis ore. Englished thus,

Rome now a stew, where Peter once did dwel
Infect with sensual flux, it doth most beastly smel
Downe to the hellish vaults, & up unto the skys
And is so loathsome growne in al the worlds eyes.

Which made also their owne most noble *Petrarch*, in his Epistle, intituled, *De insaniens sœvitia Babylonis statu*, speak thus of that bestiall (and scarce to bee named amongst Christians) sin of Sodome, *Hic Lauro supposita pasiphae mixtum gemmis (quod Mauro ait) proleſque biformis, veneris monumenta nefanda &c. Quæ sese pestifcalis lasciviæ ludi sunt* (saith he) Particular instances of which sins of uncleanesse I shall onlie relate out of their owne most famous Authors, as first, *Sergius* the Third who succeeded

For-

Formosus, whose dead bodie (as hath beene said) hee untombed, beheaded, and cast into *Tyber*, was a most uncleane beast, abusing his bodie with a most famous strumpet *Marozia* upon whom hee begot, (as *Onuphrius* telleth us) *John* who afterward succeeded Pope, by the name of *John* 11. or as *Platina* counteth *John* the 10.

After which forenamed *Sergius* succeeded *John* the Tenth, (or as *Platina* counteth the Nynth, elected to be Pope (by their owne *Onuphrius* testimonie) by the meanes of a most notable strumpet, *Theodora* daughter of *Marozia*, who burnt in excessive lust with him, & who was thereafter strangled by the means of *Marozia*, *Sergius* harlot, that so her son *John* the eleventh, (or as *Platina* counteth the tenth) might come to the Popedome.

This *John* likewise son to Pope *Sergius* by his harlot *Marozia*, by her meanes comming to the Popedome, had his life suteable also to his birth and entrie, his life being wicked and his death violent. Which maketh their own Cardinall *Baronius* in his tenth Tome of his Annalls,

anno

anno 912. art. 3. cry out thus; *Quæ tunc facies Ecclesiæ Romanæ? quam sordissima, cum Roma dominarentur potentissimæ æque ac sordidissimæ meretrices? quarum arbitrio mutarentur sedes, darentur Episcopi, & quod audiere nefandum est, intruderentur in sedem Petri earum amasii*, That is, O what face then had the Church of Rome, how filthie? wherein did rule and domin most powerfull and most filthie Whoores, at whose pleasure Bishops were made, and transplantation from one sea to another, and which is most horrible either to bee heard or spoken that their Whoore-masters should be by them intruded even into Peters chayre.

After this wicked Monster *Iohn* the eleventh, succeeded in short time *Iohn* the twelfth a boy of eyghteen yeares of age (as *Baronius* reporteth) by simonie of his parents, who from his youth (as both *Platina* and *Onuphrius* reporteth) *Was defyled with all manner of wickednesse, being given* (sayth Platina) *only to dycing, hunting, and whooring, so that it is reported that this wicked Monster* (sayeth he) *was stricken thorow in the very act of Adulterie by the womans Husband, whom he had abu-*

sed,

ſed, a famous husband indeed himſelf to the ſpouſe of CHRISTS Church upon earth.

After this Monſter of wickednes, ſucceeded ſhortlie *Boniface* the Seventh, by ſtrangling (as *Onuphrius* reporteth) of his predeceſſour, a moſt ſacrilegious Theefe and Monſter of crueltie (as *Platina* calleth him,) atwell as of uncleanneſſe, (a famous Pope indeed, to be called his holineſſe.)

After whom in ſhort time ſtept up to the Popedome, *Sylveſter* the Second, Who (as *Platina* and others do witneſſe) gaue himſelf wholly by paction to the Devil to attayne to the Popedom, whoſe Bodie at laſt being rent and torne in pieces by the Devil, at his own direction beforehand, was laid upon a Cart and carried to the Church of S. LATERAN, where it was buried, and where before the death of any Pope ſince, his tomb is ſeene to ſweate, (ſayeth *Platina*) and a colliſion or rumbling of his bones is heard. (A worthie head indeed of ſuch a bodie as is the Church of CHRIST.)

Afterward ſucceeded *Benedict* the ninth Who was a Monſter of all ſorts of wickedneſſe,

kedneſſe, and who after his death (as hath beene ſaid) appeared in ſo monſtrous and uglie a ſhape, and declared that it was, becauſe he had lived lewleſſe and awles: and (as *Baronius* reporteth) who attayned to the Popedome by ſimonie of his parents, being onelie twelve yeares of age.

After *Benedict* the nineth, ſucceeded *Sylveſter* the Third, *Who entered* (ſayeth *Platina*) *not by the doore, but like a Theefe and Robber came in by the poſterne.*

After him in likemanner ſucceeded *Gregorie* the ſixt, whom *Platina* with the former two, calleth *Tria tetterrima Monſtra*, and Cardinall *Baronius* the three headed Cerberus, and yet heads of the Church of CHRIST.

After this *Gregorie* the ſixt, in ſhort time ſucceeded *Gregorie* the ſeventh, called before *Hildebrand*, or more rightlie, *Helli-brand*, Whom the Councell of *Brixia* accuſed of theſe wicked crymes following, (as the Abbot of *Urſperg* reporteth) to wit, *Simonie and intruſion, ſedition, adulterie, ſacrileadge, murther, periurie, witchcraft, & necromancie*, & therfore accordinglie adjudged him worthie to be

In vita Henrici 4. Imp. f. 237.

he deposed.

Thereafter did *Boniface* the Eight succeed in the Papall sea, who (sayeth *Platina*) *Strove moste to shake with terrour Emperours, Kings, Princes, Nations, & people, that any wayes make themselves religious,* (farre contrare to CHRISTS example of PETERS, whose vicar or successour he claimeth to bee) and of whome that Charter Monk, author of *Fasciculus temporum*, sayeth, *That he entered like a fox, he lived like a lyon, and dyed as a dog.*

But what shall I say of that notable Whoore and craftie Strumpet, who was Pope under the name of *Iohn* the seventh, whose villanie & vyle uncleanes, was discovered by her bearing her birth on the very open streets of Rome, by Gods speciall providence, while she was going in procession to the church of Lateran, betweene the Theater called *Colosseum*, & *S. Clements* Church, which thereafter since that time, *Detestandi facinoris causa* (sayeth *Platina*) never any Pope went, and for preventing the like whereof in time comming that hole in the Chayre wherein the Pope elected is first set, was devised, that by the last Deacon his

his genetalls may be handled for declaring him to be of the Masculine sex, as is reported by *Platina*, *Martinus Polonus*, *Sigebert*, *Fasciculus temporum*, and a cloud of many more popish historians.

Likewise may be added that incestous Monster *Alexander* the sixth with his owne daughter *Lucretia*, Whose Epitaph was this.

Hoc jacet in tumulo Lucretia nomine, sed re
Thais, Alexandri filia, sponsa, nurus.

Whose life, as *Guicciardine*, testifieth in his historie of Italie was nothing else, *But an affixing of all monstrous uncleannesse, immoderate ambition, pestiferous perfidie, unheard of avarice, (sayeth hee) & most horrible crueltie.* Lib. 6. p. 202.

I could recite many more examples, but these may suffice, so that it is most true which the Iesuite *Pererius* speaketh of Antichrist, that inwardlie and in secret *Super omnes voluptuarius & libidinosus erit, externa vero conversatione castitate mentietur*. That is, aboue all men hee shall be given to voluptuousnes & lecherie, but in outward conversion hee shall counterfeit chastitie. In dan. 9. lib. 4. § nec priora.

CHAP.

Of Antichriſts or the Pope and his Clergie their fained Miracles & lyeing wonders, 2. Theſſ. 2. 9.



OF this the Apoſtle forewarneth, ſpeaking of *Antichriſt*, and ſaying, 2. Theſſ. 2. 9. *Whoſe comming (ſayeth hee) is after the working of Satan with all power and ſignes and lyeing wonders*, which he there calleth alſo, *The deceiveableneſſe of unrighteouſnes*, & which one called lyeing wonders, as *Auguſtin* teacheth in his book of the Citie of God, becauſe they are either fained by men, or the tricks of lying ſpirits for inducing men to believe lyes, and ſo are either *falſe* as their Authour, or *ad falſum*, in their end. All which popiſh miracles I diſtinguiſh in three ranks, the firſt is of theſe who are falſlie reported, but not done, the ſecond is of theſe that ſeeme to be done, but are onlie counterfited, the third is of theſe that are trulie done, but by ſatan. The firſt of which are bred of lyes, l. 20. c. 19.

lyes, and nourished by credulitie, the second sort is bred of fraud, and fed by superstition, it being hard to tell whether Iuglers or priests (like these of Baal) haue beene greatest Cosoners. The third is, the working of Satan (as the Apostle speaketh 2. Thess. 2. 9.) and his strong delusion of such, who because they receive not the loue of the trueth, therefore are given over to believe a lye, so that all popish miracles are either falsly reported, or falslie done, or falslie ascribed to God, saint, or angel. Whereof I may say with the learned & noble Roman *Laurent. Valla*, in his book de donatione Constantini. *Non desiderat sinceritas christiana patrocinia falsitatis*, the sincerity of Christs religion standeth not in need of the patrocinie of falshood, *It is sufficientlie defended* (sayeth hee) *by it self, and by it owne light & veritie, without these counterfit and iuggling tricks or fables, that are most contumelious* (sayeth he) *both against God, Christ, and the Holy Ghost.*

The first end of which lying wonders, is (as our *Lyra* showeth to be likelie) gaine, saying upon *Daniel* the eleventh, and historie of the dragon, *The people* were

were then deceived (sayeth hee) by their Priests who worshipped the Dragon, for their temporall gaine: and even so now in the Church there is sometimes great deceiving of the people, by miracles fained by priests and their adherents (sayeth he) for their gaine in like manner.

Their own Cassander likewise showeth us that the fostering of errour in the minds of the people is another end, And that wicked men continuing in their wickednesse, notwithstanding have believed, that by the intercession of saints only, they would readily be pardoned, which pernicious errour (sayeth hee) so farre as can be, hath beene confirmed by counterfit miracles. Of which sort that book called the golden Legend and Speculum exemplorum is fraughted and full, and which their own Melchior Canus Bishop of the Canaries, ingenuously & with a sorrowfull heart (as he professeth) calleth both false and ridiculous.

Consult. Art. 21.

Loc. comm. 11. c. 6.

To begin then with these fained miracles whereof their owne Lyra speaketh which are for gaine, I will instance first, That notable one practised by Pope Boniface the Eight (as the Popes owne Secretarie recordeth it,) not for a petie gayne

Platina in vita Bonif. 8.

gayne like inferiour priests, but to attayne to a Popedome, which was thus.

Boniface perceiving his predecessour *Celestin* (who had beene a Hermite and was against his will elected Pope) to be a simple man, to move him to resign over the Popedome to him, suborned one in the night time to be in the house neare to his Chamber, & to counterfit himself to be an Angel sent frō God; & by speaking thorow a hollow reed to him to direct him to dimit the Popedom to *Boniface*, if he would be saved, which the simple man took to be a miraculous advertisment, and so dimitted the Popedome.

Another notable and later example in this. The prevost of *Orleans* wife died, and forbade her body to be buried with great solemnitie (as use was) whereby the grey Friers in whose Church she was buried, being disapointed of the great gayne which they expected, suborned a young Frier, placed above the syling of the Church in the time of even-song, to make a great noyse, whereupon many resorting thither, and consideration of the spirit being used to declare who hee was,

See Sleid. comm. lib. 9. f. 94. anno 1534. known to all FRANCE was

was, Answered, that it was the soule of the Provost of *Orleans* wife, & was damned for the Lutheran heresie (tho shee died a Roman Catholick) and she made that noyse that her bodie might be rayssed out of the graue in that Church, and laid in some other cõmon & unhallowed place. Which thing the Provost, & some both of his and her friends, suspecting this to be a fraudulent trick of revenge, because they had not gotten their expected gaine at her death and buriall, they went to the King and desired the matter to be tryed, which being done before the Parliament of PARIS, it was at last found out and confessed; and the young Frier, with the first Devysers, who were *Colimannus*, and one *Stephanus Atrebatensis* with their associats, were adjudged to be carryed to *Orleans*, where the fact was committed, and thereafter to bee brought foorth to the place where publick execution is used upon Malefactors, and openlie there to confesse their fraud, and to be accounted thence-foorth infamous for ever.

Wherefore is it likewise but for gain that the Pope ascribeth such wonders

that

that his consecrated *Agnus Dei's* can work, if any do weare them about them, as is comprehended in these verses following.

Fulgura deorsum depellit, omne malignum
Peccatum frangit, vt Christi sanguis, & angit
Pregnans seruatur simul & pars vitalis atur
Mœnere fert dignis, virtutem destruit ignis,
Persutus mundo de fluctibus eripit undo.

Let 88. disproue this.

So that the Pope cannot onlie work wonders himself, but as he pretendeth heere, can giue a constant vertue to a dead thing carryed about to do the like.

But of all papish miracles this may be accounted the greatest lyeing wonder, which a priest daylie doth work by his whispering over a little piece bread fyve words of consecration, that he thereby immediatly turneth the same into the substance of Christs flesh and blood, and that that Christs body is multiplyed in so many thousands of places at once, where the masse is said, and the creature becometh the Creator of his own creator.

Next to come to these Fabulous fained wonders that are for confirmation of errours, they are either fabled to be so by men, or if they be reallie wrought they are

are (as their own *Biel* hereafter declareth) by the operation of the divel.

These then which are fabulouslie reported by men, we have one, whereof *Platina* maketh mention in the life of *Sergius* 3. to confirme the great reverence that is due to the Pope, which was, that after *Sergius* the 3. had raised out of the graue the bodie of his predecessour *Formosus*, & after beheaded him, as if he had beene alive, & did cast his bodie into the river *Tyber*, as unworthie of Christian buriall, yet thereafter his bodie being caught into a net by some fishers, and brought to S. PETERS Church, all the Images that were there, bowed to him and did reverence.

Another to confirme the reverence & adoration that is due to the Hostie, *Bellarmine* telleth us in his third book of the Eucharist & 8. Chapter of a hungrie Mare, who notwithstanding, the Hostie comming by, left her corne and turned her about to worship the Hostie.

Another doth *Gabriel Biell* report, That some Shepheards in the field, having laid down their bread upon a stone, and having pronounced over the same words

Biel in Canon, misse. Lect. 15.

of consecration, the bread turned into flesh.

Another to confirme the order of their Friers. It is reported that S. Dominik had such power over the Devil, that he forced him when he appeared to him, by his conjuration so long to hold his Lamp in his hand till it was consumed, and that the Devill was not onelie troubled therewith, but also greatly tormented. This their forecited *Melchior Canus* reporteth, and yet ingenuouslie giving his owne judgement thereupon, he calleth it a thing that is most ridiculous. *Loc. com. 11. c. 6.*

And more particularlie to come to such sort of miracles that are reported to have beene done in *Rome*, in a most ancient book (which I have beside me) called *Mirabilia Romæ* printed at *Rome* by one *Ioan Besicken*, anno 1500. in the tenth yeare of Pope *Alexander* the sixth.

In the Church of *S. Paull*, at the right side of the Quire, it is reported that there standeth the Crosse which spake to *S. Bridget* for her continuall Prayer before the same. 2. That in *S. Mariæ* in the porch are two Images of CHRIST, and the Virgine Mary, which

a

a noble Roman Ladie, named *Galla* received while shee was at dinner, sent down to her from Heaven for her great devotion. 3. In the Church of S. *Alexi* upon the hill called Aventine that the image of the virgin Mary which is ther, spake to the keeper of that Church much to the praise of *Alexius*. 4. That in S. Maries Church, is Her image, which spake to Pope *Gregorie*, saying, *Why doest thou not oftner salute me, seing ever as thou passeth by thou saluts this my image?* for which neglect upon his knees he prefetly craved Pardon, and ordayned that all who should salute her there, should haue 15. yeares of indulgence.

This made that learned *Valla* of their owne, cry out saying in his book of Constantins donatiõ, *O miram hominũ demẽtiam qui hic anilibus deliramentis fidem habent.* That is, O wonderfull madnesse of men who giue credit to such old-wyves fables & fancies. And therfore he subjoineth saying, *Erubescat Christianus homo qui veritatis se ac lucis filium nominat proloqui quæ non modo vera non sunt nec verisimilia.* That is, let any Christian man be ashamed who cals himself a son of truth

and of the light to utter these thinges which not only are no wyse true, but hath not a lyklie-hood of trueth.

Last of all to come to such signes and lying wonders that are for confirmatio of popish errours and are by the delusion or operation of the devill, whose vicar the Pope is more trulie than CHRISTS, I shall for apparition of soules, and confirmation of purgatory whereas we have (and the popish histories) let *Chrysostome* declare in his 29 Homile upon *Mathew*, what these are, for thus he speaketh, *These are they that say, I am the soule of such a one that is dead (sayeth he) from the fraud and deceat of the devill, for it is not the soule that departed that sayeth that, but Satan (sayeth he) who that he may deceive the Hearers faineth himself to be that soule.*

Next whereas for confirmation of the worship of Images & going to such places in pilgramage as *Loretto*, our lady of *Hales*, & the like, sundrie miracles are obtruded to be believed to be wrought by them set down by *Turselin* the Iesuite. Their owne famous *Gabriel Biell* in his 49. lecture on the Cannon of the Masse speaketh thus. *If at any time miracles be wrought*

wrought upon men (sayeth he) who haue recourse vnto them, this is not by vertue of the Images, but by the operation of the deuil sometimes, to deceiue (sayeth he) such disordered Worshippers, God so permitting, & their infidelitie so deseruing the same.

Of all these miracles then, that are pretended to be wrought by the Pope, or the Roman Church, we may iustly answere them in Augustins words, & threeteen treatise vpon *Iohn*, saying. *The Lord hath forewarned vs of these who pretend miracles, foretelling vs that in these last dayes false Prophets shall arise, working signes & wonders that they may seduce (if it were possible) the very Elect, & that the cõming of Antichrist shall be after the working of Satan, with all power or efficacie, and with signes & lyeing wonders.* So that how many miracles or wonders Romanists do alleadge for them, to prove them to be the true Church, with so many argumẽts do they furnish us against them, to prove their Church to be Antichristian, & the Head therof to be that foretold *Antichrist*.

For *Moyses* did howe *Deu.* 13. 1. that a false Prophet may work a signe and wonder, and for this end to draw Gods

people

people to idolatrie, as our Saviour likewise did forewarne that false Prophets should aryse and work σημεῖα μεγάλα, great wonders. The Romanists therfore argue preposterously, while they would prove the trueth of their doctrine by miracles, whereas they should proue their miracles to be true, by the truth of their doctrine, and agrement with scripture, this alone being the true and golden rule which *Iustine Martyr* setteth down to know true and divine miracles and discerne them from others, to wit, by the doctrine which they confirme, if it be that, which is registrat in the Word of God, to which they are seales

Math. 24. 24.

Quest. 5.

As for that Revel. 13. 13. Where it is said, that the second beast (whereby *Antichrist* is meaned) doth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men, allusion thereby being made to that fact of *Elias* in destroying his enemyes by calling for fire from heaven to come downe upon earth in the sight of men. 2. King. 1. 10. 11. Their owne *Lyra* expoundeth this saying, *His scripturs*

tur ignis metaphorice sicut & alia quæ hic dicuntur. That is, fire is taken here metaphoricallie, as other things also which are heere spoken. And thereafter, *In conspectu hominum, id est secundum falsam æstimationem credentium* (sayeth he) that is, according to the false estimation of them who believed so. Whereby may be denotate the Popes thunder-bolts of excomunication against such as opposed him, and which (according to the false estimation of them who believed it) he hath power to throw downe to destruction both their soules and bodies unto fire eternallie.

These things therefore being demonstrat concerning *Antichrist*, First, who he is for *Person*. 2. Where hee is, for *Place*. 3. When he came for *Time*. 4. What were his properties for *Markes*. To wit, 1. *Exorbitant pryde* under a pretext of humilitie. 2. *Grosse Idolatrie*, under colour of devotion and pietie. 3. *Bloodie cruelties*, palliated under the pretext of holie zeale and sanctitie. 4. *Merchandize of spirituall things* or simonie, joyned with horrid tytles of *blasphemie*. 5. *A Lawlesse life*, and in lecherie, through fai-

ned

ned holieneſſe and continencie. And 6. *Lying wonders*, by ſubtilitie, abuſing Chriſtians ſimplicitie.

From all which former premiſſes in all the preceeding Chapters, I repeate that argument wherewith I beganne, thus. Unto whom the whole propheſyes of holie ſcripture deſcribing that grand *Antichriſt*, and being joyntlie or collectivelie taken, doth ſole and onelie agree. He is that grand *Antichriſt*, foretold in the ſcripture.

But unto the Pope the whole propheſyes of holie ſcripture deſcribing that grand *Antichriſt*, being joyntlie and collectivelie taken, doth ſole & only agree. Therefore it followeth that hee is that grand *Antichriſt* foretold in the ſcriptures.

And I defye any Prieſt or papiſt to find out any other to whom theſe prophecies or properties collectivelie taken, (as ſaid is) doth agree. And ſpeciallie by the teſtimonies of theſe, that are of that perſons profeſsion, as we have brought the teſtimonies of Romaniſts to prove theſe of the Pope.

Whence it is, that ſince the Pope came in

to that Meridian or ἀκμὴ of his light, about the thousand yeare of God in the time of *Gregorie* the 7. (as hath beene said) and was fulfilled then seene to bee that man of sin spoken of 2. Thess. 2. 4. The Lord hath stirred up from time to time in every Centurie since, some witnesses to avow him to be that grand & foretold *Antichrist*, as in the yeare of God, 1100. or thereby. The Bishope of *Florence* in the time of *Paschalis* the second declareth clearlie that the Pope was that *Antichrist*. The same likewise did one *Dulcinus Navarensis* preach, as may be seene more ample in that book, called, *Catalogus testium veritatis*, & the Mageburg centuries, Cent. 12. As likewise *Ioachimus Abbas* declareth the same, being asked by *Richard* the first of England, as witnesseth *Roger Houeden* in the life of Richard the first. So likewise did *Honorius Augustodunensis* dialog. de lib. Arb. & predest. And as their own forecited *Aventin* reporteth, *All good, plaine, iust, and ingenous persons (sayeth he) saw that then begunne the kingdome of Antichrist*. Avent. annal. Bojor. lib. 5. c. 10. anno 1100

Inlikemanner, anno 1200. one *Wal-*

ter

anno 1200 ter Mapes Arch-deane of *Oxford*, a famous man both for life and learning, of whom *Giraldus Cambrensis* maketh mention, in his book, called, *Speculum Ecclesiæ* lib. 3. c. 1. and 14. Avowedlie maintained that the Pope was that *Antichrist*. The same did *Eberhardus Archbishope* of *Salisburg* in a publick imperiall dyet at *Reinsburg*, as *Aventin* recordeth in his 5. and 7. bookes of the Bavarian annals. As also *Robert Grosthead* called the worthy Bishope of *Lincolne*, as *Mathew Paris* reporteth in the life of *Henrie* the third. Whose bones therefore were thereafter caused to be raised by Pope *Innocent* and cast out of the Church.

anno 1300 Likewise in the 1300 yeare of God, *Marsilius Patavinus* in his book called *Defensor pacis*, c, 25. affirmeth that the Pope was that foretold *Antichrist*. So likewise did that worthie gentleman & famous Poet in his time, *Gefrey Chaucer* in his plow-mans tale at large. As also *Michael Cesenas* principall or pryor of the gray Friers, with diverse others. But most speciallie their famous *Petrarch* in that Epistle where hee deploreth the calamitie of the Towne of Rome cited a-

before.

before.

Inlikemanner, in the yeare 1400. *Iohn Wickleff* in England, whom thereafter followed *Iohn Huſs* and *Ierom of Prague* in BOHEME, avowedlie taught and did proue the Pope to be *Antichriſt*. Witneſsing the ſame to their death. Which then many houndreths, yea thouſands publicklie profeſſed & maintained with their blood. *anno* 1400

Laſt of all in the yeare 1500, or little after, beſide *Ierome Savanarola* in Italie. The Lord ſtirred up *Luther* in Germany, *Melancton* and many more to diſcover & declare the Pope to bee that man of ſin and foreprophecied *Antichriſt*, which in all reformed Churches is now held for a moſt ſure and true aſſertion, upon the grounds and reaſons that alreadie hath beene declared. So that it is no new doctrine, braoched onelie ſince *Luther's* tyme (as papiſts affirme) that the Pope is *Antichriſt*. But grounded upon ſcripture and avowed by many who lived and dyed in the externall Communion of the Roman Church, long before *Luther*. *anno* 1500

CHAP.

CHAP. XVIII.

Of the finall destruction of Antichrist and ruine of the papall sea. 2. Thess. 2. 8.

IT being already shewne concerning *Antichrist*, who he is, and where he is, when he came, & whence he came, and what are his marks also whereby hee may bee knowne, followeth now at last that wee see, what shall be his end, or whether he goeth, and this shall be according to his name given to him by Paull, & common with Judas, that is, he is called the son of perdition, & accordingly to perdition he shal go. And as he is called *Abbadon Apollyon* a Destroyer, so shall destruction bee his later end. The manner whereof the Apostle setteth downe 2. Thess. 2. 8. That first that wicked man shall be revealed, whom the Lord shall consume with the breath of his mouth, and at last shall destroy him with the brightnesse of his

his comming. Which Cardinall *Cajetan* ſo expoundeth. *By the breath of his mouth that is* (ſayeth he) *by the ſpirituall vertue of the word of the Goſpell piece and piece ſhal be turne away men from following of Anti-chriſt, and leade them to embrace the trueth.* Which indeed is that victorie of the Lamb ſpoken of *Revel.* 17. 14. And the effect of that glorious worke of Reformation begunne before our dayes, & which ſhall hold on in magre of the oppoſition of all the enemies thereof, till it come to the finiſhing cubit, and Dagon utterlie fall before the Ark of God, ſo that it may juſtly then be ſaid, *Babylon is fallen, is fallen,* & that theſe loftie towres of hers are utterlie and for ever laid in the duſt. *Revel* 18.

Of which her finall deſtruction long ago did her owne *Nicolaus Clemangis* Archdeane of Bajon and Pariſian doctor of Theologie forewarne her in his book, *De corrupto Eccleſiæ ſtatu,* ſaying. *If therefore according to Ezekiels parable of the two ſiſters Aholà and Aholiba, their elder ſiſter* (meaning Rome) *hath done the like, yea, in a mad humor hath exceeded them in wickedneſſe and fornication, How ſhall ſhe think* *P.* 64.

upon

upon impunitie? Therefore awake (sayeth hee) at last out of thy long sleepe (O unhappy Sister to that Synagogue) I say awake at last, and put an end (as I may say) to thy sleeping out of thy drunkenesse wherein so long thou hast continued. And seeyeande and understand that Prophet, and others, if by the testimonie of that prophet, thy christie hath not besotted thy heart. If therefore there be any sparke left unto thee of a sound minde, diligentlie (sayeth he) consider the Prophets speeches and thy owne estate, and that thy confusion is not sleeping, but is at hand, and thou shalt see what end abydeth thee, although the wicked lie and dangerouslie thou hast lyen so long in thy filthinesse; And if thou will not hear the Prophets, nor believe that they speak of thee, when they threaten so heavie judgements upon thee, deceiveth thy self and by too dangerous an errour beguyleth thy self: For it is of thee that they speak, and thou should acknowledge, that these things which they threaten shall fall upon thee except thou repent. But giving and not granting that their prophecyes concerneth others than thee. What thinketh thou (sayeth hee) of that prophecy that meerlie concerneth thee, to wit, that of John in the Revelation? at least dost thou

thou not think in some part that belongeth to ther? Or hast thou lost so all shame and sense that thou can deny that? Behold therefore that prophecie, and reade the damnation of the great Whoore that sitteth on many waters (sayeth he) and there behold thy wicked deeds, & thy fusure fall. A good progress whereof to Gods glory and his saints rejoycing is alreadie seene, and as *Euphrates* was diverted by *Cyrus* frō the eastern *Babylon* before her overthrow, so by the diverting and drying up of these waters in a great part, whereupon the Whoore sitteth, by Gods people deserting this westerne *Babylon* & their comming out of her upon Gods call (as *Lot* did out of *Sodom*, Gods people out of *Egypt*, & the Christians out of *Ierusalem* to *Pella* before the destruction thereof) her overthrow and finall destruction likewise is shortly to follow, & as the Prophet speaketh *Ier.* 51. 33. *As the tim of Babel's threshing is come, yet a little whyle, & the time of her harvest shall come, & tho she sit as a Queene and in her security sayeth, She is no Widdow, & shall see no sorrow, yet her destruction & plagues shall come upon her in a day when she looketh not for it*, the reason

son whereof is rendered to be this, In proportion to her strength and all her adherents, *For strong is the Lord that judgeth her*: and loud is the cry of that blood, shed by her. *Rev.* 18. 24. In which work (as was said of Esterne *Babylon* before) so happie shall they be whether princes, pastours, or people, according to their severall stations, that shall be found most instrumentall. The full performance whereof the Lord hasten to His glory and his saints rejoycing. AMEN.

Psal. 137. 9.

To be added after the 3 line of 151. page.

This *John* the 12. in a Councell at *Rome* anno 692. Under the Emperour *Otho* was (as their *Onuphrius* reporteth) *multis & magnis criminibus damnatus*. Which their own Abbot *Tritemius* particularizeth as hotrid cruelties, multiplyed incests, drinking to the devill, at dyce invocating *Venus* and *Iuno* with other heathen gods, murther, perjury, and sacriledge, &c. Whereby any may judge how justly this *Pope* might be called his *Holiness*.

Chr. Trit. f. 42.

ὡς ἔστηκεν ἐν ταύτῃ τῇ γνώμῃ ἑδραῖος,
ς δὲ μὴ ἐκγαμίσας αὐτὴν, μὴ ποιῶν
ὡς δεῖ ἀσχήμων ἐστὶ καὶ ἀπὸ νόμου κωλυό-
(ὁ γὰρ οὕτω τοῦτο ποιῶν, λίαν ἀμαρ-
) ἐὰν οὖν ὁ μὴ τοῦτο ὡς μὴ ἔχων ἐξου-
ποιῇ, ἀλλ' ὡς κύριος μὴ ὢν ἐκτὸς
κλήματος ἀπὸ τοῦ νόμου, ἀμείνων ὁ γα-
ρεῖν κρίνων τὸ μὴ ἐκγαμίζειν, καὶ τοῦτο
ποιῇ φυλάττων τὴν παρθένον καὶ ἀμείνω
λῶν ἑαυτῷ ἐνεργατέον. δύναται δὲ τὸ,
ων ἀσχήμων, καὶ ἄλλως τοῦτ' ἦν ἄτοπον οἰ-
ἐκληφθῆναι, εἰ μὴ ἀναγκαζόμενος
αὐτὸν ποιεῖν ὑπὸ τῆς ἐνεργείας. ἐὰν
δὲ τὰ τῆς ἐνεργείας εἰς τὸ ἐκγαμίζειν
ἀναγκάζοντα, οὐκ ὀφείλει παρθένον
ν τηρεῖν, εἰς τὸ ἐναντίον αὐτὴν ἢ τῆς
καὶ τῆς γνώμης ἐκβιαζόμενος. ἐκού-
δὲ, ἀλλ' οὐκ ἀκούσιον τὸ τῆς παρθενίας.
τῷ ἀκουσίου, καὶ εἰς χεῖρον αἱ ἀπο-

ὅτι παρθενίαν τῷ ἀνδρὶ. ὃ γὰρ τὰ
μεμιγμένα, οὐκ ἔστι μεμιγμένα, ἀλλὰ
ὧδε λέγω, θέλω ὑμᾶς ἀμε
εἶναι. Μεμείσθαι ἡ γυνὴ καὶ ἡ παρθένος
μείσθαι, τουτέστιν, οὐ τὴν αὐτὴν
πίδα, ἀλλὰ μεμεισομένας εἶσι
ἡ μὲν γὰρ παρθένος, φησὶ, τὰ τοῦ κυρίου
μνᾶ, ἵνα ἡ σώματι καὶ πνεύματι
μᾶλλον μὲν ἀφ' τὴν ἀγνείαν, πνεύ
τὴν πρὸς τὸν θεὸν οἰκειότητα, καὶ τὸ
κησιν τὸ ἀνθρώπου πνεύματος. ἡ
κόσμου μεμιγμένα. αὐδρὶ γὰρ ἀρέσαι βούλ
ἴσως γὰρ καὶ δύσκολος ἐστὶ βούλεται, καὶ οἴν
καὶ μηδὲ παῖ δεομένῳ ἁπλόους χεῖ
λαύθεφτον. γυναῖκα δέ, φησι, τὴν
μηκυῖαν.

Τοῦτο γὰρ πρὸς ὑμῶν αὐτῶν συμ
λέγω, οὐχ' ἵνα βρόχον ὑμῖν ἐπιβάλω,
πρὸς τὸ εὔσχημον καὶ ἀπερισπάστον τοῦ

tem admoneretur. Nam cu-
æ Domini sunt, non est soli-
e, sed est salus. Vnde superius
nio autem vos absque solici- *Oecum.*
[Diuisa est coniugata à virgine.]
t est, non eandem habet
lys diuisæ sunt. Siquidē
rat ea quæ sunt Domi-
re & spiritu sancta sit: cor-
m propter castitatem, spiri-
ropter familiaritatem ad
spiritus paracleti inhabita-
verò nupsit viro curat ea quæ
] Nam viro placere cupit.
im pulchra aspectu esse
mus curam habēs, nec ad ea
s est, benignam porrigit ma-
cat autem γυναῖκα eam quæ vi-
est, nempe vxorem siue con-

autem ad id quod vobis condu-
dico, non vti laqueum vobis
sed ad id quod decorum est &